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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVII.

MARCH, 1852.

No. 3.

INTELLIGENCE.

MORE LABOURERS WANTED.

THIS want, and the suggestion of measures to meet it, has caused the issue, in England, of a series of small tracts, called St. Augustine Missionary Tracts. Only two numbers have reached us at present. The extracts appended are mainly from the first. The existing necessity being chiefly abroad, causes the arguments to have reference principally to Foreign Missions. The first number issued under the title of "Introductory," is devoted to a statement of the demand for new labourers in the vineyard, and the insufficiency of the supply, and closes with the following queries: 1. Whence must the men be obtained? 2. By whom or where should they be trained? 3. By whom can they be maintained? To which questions, various general answers are given.

INTRODUCTORY.

"The idea of issuing this tract and the following one, partly originated in thoughts suggested by the Third Jubilee, which the Society for the Propagation of the Gospel is now celebrating throughout the Church of England, and her daughter Churches in foreign parts. The Jubilee Fund will be devoted to the furtherance of the great objects in which the society is engaged. A portion will go towards the endowment of more bishoprics for the Colonies. Now it is a fact, established by uniform experience, that the appointment of a bishop in a Colony is followed immediately by a large increase in the number of Colonial Clergy, besides bringing to light a vast number of cases, which would otherwise have remained unknown, where clergymen are urgently required. It was natural, therefore, that a fund for providing additional bishops should suggest another fund for providing additional priests and deacons. And so we find that, with great propriety, the society has joined together the 'extension of the Episcopate abroad,' and the 'education of Missionary candidates.'

“ That these are two objects in which all members of the Church ought to unite, and therefore objects to be pressed upon all, throughout every diocese and every parish, no right thinking person will deny. But granting these funds to have been supplied, practical men will see that a most important duty still remains to the Church. There is a further want, which needs to be stated with equal distinctness, to be made as widely known, and pressed as closely upon all classes of Churchmen.

“ That ‘ the fields are already white to harvest,’ and that ‘ the harvest is plenteous,’ beyond any former season, is to be acknowledged with much thanksgiving to the Lord of all ; but that ‘ the labourers are few,’ should be the subject of much sorrow and searching of heart. It is to be hoped that all Christians obey their Master’s injunction so far as to ‘ *pray* the Lord of the harvest, that He would send forth laborers into His harvest ;’ and it might be shown by many instances that God has heard their prayer, and by marked and wonderful providences has raised up and maintained a succession of faithful Missionaries, even in an age of comparative inactivity. Yet it must at the same time be confessed, that on the part of the Church there has been no general and systematic effort to search out and furnish wise and devoted men, on a scale commensurate with her position, wealth, and opportunities, much less commensurate with the necessities of the case. The number of Missionary bishops, priests, and deacons, might well be multiplied tenfold. In order, however, to this result, the whole Church must be moved to united action, and well-considered measures adopted, by an authority to which these observations can in no way pretend.”

The second number, entitled “ A Voice of Affectionate Inquiry from the Missionary College, Canterbury,” is addressed to the following parties : I. TO YOUNG MEN. II. TO PARENTS. III. TO CLERGYMEN. IV. TO ALL. The first three are inappropriate to this portion of the Spirit of Missions, from the reason mentioned above. The last is of a broader application, and deserves to be seriously considered, by the class to whom it is addressed :

TO ALL.

“ 1. Do you remember that you are bound, as a member of the Church of Christ, to aid in spreading His Gospel through the world ?

“ 2. How do you show your sincerity in this conviction ? Do you give alms ? Do you pray accordingly ? Do you read upon the subject ? Do you exert yourself on behalf of this object ?

“ 3. Do you know of any young men who, you think, will make useful Missionaries ?

“ 4. Will you set before them, as you have opportunity, the duty and the privilege of devoting themselves to this service ?

“ 5. Will you put them into the way of preparing themselves, and assist in their being sent where they will receive a proper education for this end ?

“ TEXT.—*Thy saints shall speak of the glory of Thy kingdom, and talk of Thy power ; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.*—Psalm cxlv. 10, 11, 12.”

NORTH-WEST-AMERICA MISSIONS.

From the Church Missionary Record (England) for January, 1852.

GENERAL ASPECT OF THE WORK.

“The accounts received from this Mission are of a character peculiarly encouraging. The hearty zeal of the Bishop of Rupert’s Land, and the self-denying manner in which he identifies himself with the labours of the Missionaries, visiting them at their remote stations, and cheering them by brotherly counsel, have been productive of the happiest results. The Missionaries are pursuing their work with prayerful diligence, and the Lord is prospering them in their labour of love on behalf of the poor Indian. The native converts already gathered in are becoming confirmed and established; and some of them, in whom confidence can be placed, have gone forth to the formation of new stations at White Dog, Moose Lake, and Fort Pelly. White Dog, now called Islington, lies south-east of the Red River, distant, by the route pursued, about 300 miles; Moose Lake is about two days’ journey to the east from Cumberland station; and Fort Pelly lies south-east from Manitoba, on the route from Fort Garry, at the Red River, to Fort Carlton, on the south side of the Saskatchewan. In addition to these advanced posts, Moose Factory, the Hudson’s Bay Company’s principal depot on the southern shores of Hudson’s Bay, and distant about 700 miles from the city of Montreal, has been occupied by an European Catechist of the society, Mr. Horden.

“The Rev. J. Smithurst having resigned the charge of the Indian settlement of the Red River, has been succeeded by the Rev. W. Cockran, who is now superintending the very station which was commenced by himself about twenty years ago, and, amidst great difficulties, happily accomplished. The Rev. R. James, on account of the precarious condition of Mrs. James’s health, has been compelled for a time to return to England. The Rev. Charles Hillyer, who sailed for Rupert’s Land, in company with Mr. Horden, in June last, will occupy Mr. James’s place at Grand Rapids.

“The ordination of the Indian Catechist, Mr. Henry Budd, on the 22d of December last, at St. Andrew’s Church, Grand Rapids, was an occasion of peculiar interest. It is thus referred to by Mr. James—

“*Dec. 22, 1850: Lord’s day*—To-day the Bishop held an Ordination at St. Andrew’s. The other two Churches being unavoidably closed, there was a larger number of persons than ever met together before in Rupert’s Land. The spacious new Church was more than filled. The Rev. Messrs. Chapman and Taylor were ordained priests, and our first Native Evangelist, Henry Budd, deacon. The ordination of Mr. Budd gave the day its deepest interest. Many fervent prayers arose for him here to-day, and doubtless he was not forgotten in England. The solemn, impressive silence with which that great congregation heard the manly answers to the questions in the Ordination Service, and witnessed the imposition of hands, told the measure of interest they felt in the event. He showed great and unaffected humility, and filled us with the fondest belief that he will prove ‘a workman that needeth not to be ashamed,’ that he will labour with zeal and single-mindedness for the salvation of his benighted countrymen. The Bishop preached from 1 Cor. ix. 2—‘The seal of mine apostleship are ye in the Lord.’ He affectionately and earnestly entreated our prayers for Mr. Budd.

O that we had several such to send forth! The Lord's Supper was subsequently administered to about 300 communicants."

CHURCH BELLS.

"Nov. 30.—The three bells which came from England for our new Church were put up yesterday, and to-day their tones were heard, for the first time, far over the plains; but, alas! to our exceeding grief and disappointment, we discovered that one of them was cracked. It is no wonder, with such a route from York.

"Dec. 1: *Lord's day*.—The bells rang at eight o'clock this morning. Both myself and Mrs. James forgot that we were in a wilderness of snow, and for a time were realizing again a Sabbath morning in England. I hope it was a flight of faith, and not of fancy, to look forward from this Advent-day to the time when this wilderness will echo with the music of 'the church-going bell.' O that God would shorten the night of heathen darkness, and cause the day of Gospel light to shine!"

TESTIMONY FROM THE BISHOP—DESIRE FOR INSTRUCTION.

"We conclude our review of the Red River stations with the following extracts from a letter of the Bishop's, dated Aug. 6, 1851:—

"The good work is spreading, and gradually leavening this part of the land; but it is only a corner of it. Yesterday—to give an example—I had a proof of it. I was talking in my own house to four Indians of the White Dog, two hundred miles to the east of us. Luke Caldwell happened to be near, and I placed my hand on his head, and told him to mention to the others that I had baptized him: old Robert—Robert Cockran—was behind, and I did the same with him, asking Luke to tell them that I had baptized old Robert also. The four Indians gazed with interest, and seemed quite pleased to meet two from an entirely different quarter, who had been admitted to baptism. It led them to put a great many questions, and made them, we may hope, the more anxious for their souls. While I stood there, two women came in, and James Brooks, who was near, said, 'These are my sisters. They came from Pigeon's River, Lake Winnipeg. I have not seen them for two years.' They immediately opened their case, which was to plead for a teacher for their children, saying that the Indians at Pigeon's River were more numerous than those at Fairford. Here the example of Fairford was quoted by Indians as a reason why similar advantages in the way of instruction should be extended to them also."

PETITION OF INDIANS FOR A MINISTER OF THE GOSPEL.

From the quarterly paper of the "Society for the Propagation of the Gospel," (England), January, 1852.

"The Bishop of Rupert's Land, in a letter dated August 4th, writes: 'May I prefer another petition? I have an urgent letter from the Indians at York, which I forward. It does seem hard that all the clergymen coming to this country land at York, see the Indians there, and then pass on to their destination. Now this petition I should be ready to meet, and settle a clergyman permanently on the spot, if the society would grant me 50*l.* a-year towards this object. I have great reluctance to make the appeal, but I know most of the Indians subscribing the letter, and I feel for their souls. And there is besides an important fort, with many clerks and ser-

vants of the Hudson's Bay Company, without the means of grace among them. I can only state the case, and leave their urgent appeal with the society, and beg ever your earnest prayers for my distant and wide-spread diocese.' The petition of the Indians is as follows:—

“ We, the inhabitants of York Factory, who having embraced the religion of God's eternal Son, have been baptized in the name of the ever-blessed Trinity, Father, Son, and Holy Ghost, and having had occasional visits from Protestant Ministers, do earnestly beseech your lordship to station a minister at York; that both we and our children may be further taught, and may enjoy the blessed means of grace which Christ ordained and commanded to be observed by all His followers.

“ We do endeavour, as far as our knowledge goes, to worship Almighty God in spirit and in truth; we read the books printed in our own tongue, and pray night and morning, and observe the Sabbath: we mention these things, not to boast of our doings, for we come far short of glorifying God's holy name as we ought, but to show how much we require the spiritual oversight of the Church: we are indeed like a flock of sheep without a shepherd. Long have we cried for help, but our cry has been unheeded: will you not take pity upon us, our ignorant wives, our helpless children, many of whom are still unbaptized, and some of us too?

A GOOD BEGINNING.

About two months since, one of the Domestic Committee received a letter from a clergyman, a young friend of his, who graduated from the General Theological Seminary last June, and as Deacon, had taken charge of his first parish—and that, a new one just organized under his care. The letter enclosed an offering for Domestic Missions, with the request, that his friend and former instructor should deliver it to the Treasurer, as his congregation's “ first-fruit offering unto the Lord.” The liberty is taken to give his pleasing and modest words: “ It contains four dollars, the amount of the first collection made in my congregation, and so, truly our first-fruit offering to the Lord. But you do not know anything as yet about my congregation, so I must briefly tell you, that since the 22d Sunday after Trinity I have been ministering to a number of people, members of the Church and others, in the lower part of the town. A room was hired for Sunday services, children gathered into a Sunday-school, and Morning Prayer held. We soon organized fully as a Parish, by the name of St. John's, and we hope, with the Lord's blessing on our endeavours, to build a Chapel with no great delay, and in time, a Church—both a material structure, and also a house made up of *lively stones*. As yet it is but the day of small things with us. I am sure, therefore, that our little gift will not be contemned. I hope we shall soon be able to do better. You will certainly agree that we began well by giving our first collection to other than ourselves.”

Most cordially is the new parish thus introduced, (fitly named after the Apostle of love,) welcomed with its "first fruits," acceptable doubtless to our Lord and to His Church. As to the very act, it is good—as thus timed, there is a freshness and beauty in it—for its principle is admirable. We cherish auspicious hopes for our young brother in the ministry, and his new-formed parish. And we are assured that if it leads the rest of its life according to this beginning, it will never have cause to regret its habitual course or the first step here taken. They who are kind and resolute to help others become strong themselves; "he that watereth, shall be watered also himself;" the work of faith and the labour of love are never unwarded. They who seek not their own things but the wealth of others, and the things which are Jesus Christ's, have favour with God and man, and blessings divine and human are their portion. Oh! that all our parishes would but claim the blessings they might so easily secure! Then should "the wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose."

AMERICA AND THE AMERICAN CHURCH.*

It is grateful to hear from our old fellow-labourers in the Lord's vineyard, from our old faithful soldiers of the Cross once out on the frontier in Missionary campaign of the Church Militant. It is pleasant to hear from them and of them, whether still at the outposts of the Church, or occupying the same position, which are outposts no longer, but possessed and improved as strong places in our extended Zion; whether removed to some other field of our own, engaged in kindred labors; or across the ocean, perchance in their own native land, serving at the altars of our dear mother Church. Such pleasure was ours, when the mail brought us a little printed sheet, which proved to be specimen leaves, with contents of a volume, entitled as above, sent by the author, a former missionary. The parishes of Portsmouth,† Ohio, and Madison, Indiana, where he laboured in their feebleness, are now among our strong and prosperous parishes; and St. Louis, where, in 1841, he was professor in Kemper College and Missionary in its vicinity, now a great metropolis in our land. Let any who doubt the importance of the Missionary work, which our Church has undertaken to accomplish, and which she intrusts to her children to carry out, study the results as manifest on the very ground of HIS mission, and correct their mistakes, dismiss their unbelief, and work steadfast with newly awakened zeal: and let those whose heart is in the work, whose prayers are offered to the Lord of the harvest for His blessing, whose hands are prompt to help and liberal to give, let them thank God for so much that has been accomplished, and go on with strengthened faith and renewed resolution.

The Rev. Mr. Caswall is the nephew of the very learned and distinguished Thomas Burgess, late Bishop of Salisbury, by education, character, ability and dignity of manner, qualified to move in the best and most in-

* By the Rev. Henry Caswall, M. A.—Second Edition.

† In the Service of the Diocesan Missionary Society.

telligent circles of the world. Such, too, are not a few of our Missionaries now in the field, intelligent, educated and self-denying men, who have selected this severe and often disparaged service of the Church, in faith and love, men with whom our hearts should beat, with a brother's sympathy, whose footsteps our eye of care and love should follow, whose hands and hearts we should be watchful and incessant to strengthen for their good and holy work. Much could we say on the singular fidelity, ability and learning of this our former Missionary, now Vicar of Figheldean, Wilts, of his ready, earnest and evangelical preaching, which arrested the thoughtful attention of the intellectual and of the uneducated, and of his unwearied labours. Much could we speak, for we have seen, and heard, and observed in our own personal presence, besides knowing what others have told us. In the beautiful Lexington, of Kentucky, where faith in its poverty vainly struggled to found a School of the Prophets,—on the old ground of his first parish, Portsmouth, on the Ohio, where we have shared the welcome hospitality of his worthy and efficient successor, and seen the results of their labours,—in Madison, the beautiful city of Indiana, resting so quietly on the same river's side, enclosed by its amphitheatre of hills, where our Claxton now flourishes in faithful labours—on the commons of St. Louis, where the admirable and lamented Kemper College lived its bright and useful day, (alas! that it perished in its prime!) at all these places, in former days, we have met with our brother, and to see him was but to approve and to admire. His life has been marked with great variety and incident, as well as labor and usefulness. He has been—but let him tell his own story in the preface of his book: "The author has certainly enjoyed the advantage of a considerable acquaintance with mankind in general, and with Churchmen in particular. As Missionary, Professor, Rector, Curate and Vicar, his ministrations have extended over twenty years of time, and over many thousand miles of space. Republicanism and monarchy, have been alike familiar to him, while the establishment and the voluntary system, have in turn presented to him their respective benefits and defects. He has conversed with persons of various grades, from the President of the American Union to the shepherd of Salisbury Plain; from the Primate of all England to the swindling "prophet" of the Mormons. He has worshipped in venerable Cathedrals, and has witnessed the wild fervour of enthusiasm in the camp-meetings of the western forest."

We have only to add, that ere long the second edition, enlarged, improved and illustrated by the latest publications, of this interesting volume of our Missionary, can doubtless be found in our Church book-stores, and that it will be a valuable addition to the library of the Minister, the Missionary, the parish and the Sunday-school; and that the perusal of it will deepen the conviction of the great importance of our Missionary movements, and stir up our pure minds, "by way of remembrance," to better and more persevering efforts.

THE DUTY OF AMERICAN CHURCHMEN.

We of the Protestant Episcopal Church, in this vast and growing country, are greatly indebted to the venerable "Society for the Propagation of the Gospel," whose third Jubilee both mother and daughter unite in celebrating. To the Christian and missionary action of this most important institution, our Church, before the Revolutionary war, owed in some places her very existence, and in many, her continued life and growth. By its assistance, many a Church was built in our then western wilds; wilds which are now, by the blessing of the God who of old conducted the Israelites through the desert, and established them in "the glory of all lands," highly cultivated, adorned with productive farms, beautiful villages, flourishing towns and cities, all teeming with inhabitants, industrious, enterprising, energetic, both physically and mentally, and likely, at no very distant time, to take a stand in whatever is good and useful, second to none among the great and enterprising of the earth. By the aid of this same society, many a reverend, and holy, and self-denying missionary of the cross was sustained and cheered in his lonely position as the Church's messenger, sent forth by her to prepare the "way of the Lord," to preach the Gospel to the poor, to bind up the broken in heart, and to spread the glad tidings of salvation. By the funds of this same Society, and in this connection, let me say also, with the co-operation of that royal personage, whose active benevolence secured for her the well-earned title of "*the good Queen ANNE*," many a library was founded, of books not ephemeral in their character, but of sterling worth and much pecuniary cost; and in some churches, the communion plate presented by the daughter of the last of the Stuarts, still appears on "the holy table," as a memento of the kindness of one Christian heart, that delighted to gladden the hearts of others, known only by "the communion of saints," that catholic bond which knits together "God's elect in one holy fellowship," merging all human titles and distinctions in that most honourable and endearing of all appellations, *brethren and sisters in Christ*.

In view, then, of these reminiscences, shall we be cold? Shall we listlessly sit down under our own widely-spreading vine and fruit-bearing fig-tree, where neither autocrat nor anarchist can make us afraid, enjoying our benefactions with selfish delight, without a thought of the destitution of our less favoured brethren? God forbid! What said the man who was "not a whit behind the very chief of the Apostles?" "I am a debtor both to the Greeks and to the barbarians, to the bond and to the free!" His gratitude to God for the blessings of the gospel, which he felt and appreciated, compelled him to regard himself as under obligation to God's creatures. To the Maker he could pay nothing. All had come from Him as his "unmerited gift;" and therefore his big and burning heart looked out on the creatures of infinite power and beneficence, as the only objects whom his grateful regard could benefit. He would show his thankfulness to God, by devoting his life to their good. Glorious example of high-souled excellence! Noble example of sublime Christian character, worthy of being regarded as an exalted standard of imitation by Christians of all subsequent ages.

Let us, then, beloved brethren, contribute what aid may be in our power to send the gospel to needy brethren residing in remote regions of our own native land, or to the heathen in distant realms. Let us give our prayers,

our endeavours to grow in Christian character, by cherishing and cultivating universal love; our money, "as each one hath received the gift," and our personal efforts to advance the interests of religion, within whatever sphere of action it may have pleased Divine Providence to place us."—(*From Discourses on Scriptural Prophecy, by Dr. Turner.*)

☞ This discourse was delivered in the Chapel of the General Theological Seminary, June 22d, 1851, the day appointed for the celebration of the third Jubilee of "The Venerable Society for the Propagation of the Gospel in Foreign Parts."

A CENTURY AND A HALF OF THE CHURCH OF ENGLAND.

The future historian of our Church will assuredly record as one of the most hopeful events of a memorable year, the world-wide celebration of the third Jubilee of the Society for the Propagation of the Gospel. Occurring at a season of controversy and division, it has served to reassure many a faint heart by bringing before us the contrast between the barren isolation of 1701, and the prolific vigour of 1851, and it has enabled us to realize that expansive power which has been so distinguishing a characteristic of our Church in later days.

The circumstances attendant on the celebration at home are known to all. The crowded congregations at Westminster and St. Paul's, and the assemblage of eminent persons at the platform in the Year of Jubilee with unusual solemnity; but more remarkable still have been the gatherings continued throughout the autumn in our various cathedral cities and large towns, the religious services where thousands have met to join in the highest ordinances of our religion, the attentive meetings, and the sermons preached during Advent in the several parishes of the land. There has been a greater adjuration of party-feeling, a more hearty co-operation called forth in the prosecution of this work, than on any similar occasion, we venture to think, for many a year past. Such a demonstration might certainly have been expected on behalf of a Society which is really doing so much work, and which has contrived, to a great extent, to keep aloof from the strife of party;—but it is not the less gratifying, because it seemed to be justly due.

Similar tidings have reached us from all the various quarters of our Colonial Empire. From June, when Barbadoes took the lead, down to the present month, in which the great Dioceses of Calcutta and Madras have been occupied in their commemoration, the sound of praise and thanksgiving has passed on from land to land. It has been heard in the remote hunting grounds of the Red River, and along the iron-bound coast of Labrador, in the noxious swamps of Guiana, and the rising settlements of New-Zealand; it has travelled from the Himalayas and the Ganges to the Chinese seas and the Australasian continent. Nowhere has the call been disregarded. Two instances deserve special mention. Of the South African Church, it may be said emphatically, that "the abundance of their joy, and their deep poverty, abounded unto the riches of liberality;" for it is a singular fact, that the Jubilee offering sent by the Cape Diocese at a period of war and depression, in token of its gratitude to that Society, whose fostering care it so well repays, has exceeded the average amount which would have been collected in an equal number of parishes at home. Another infant branch of our Church—that planted at Borneo—has given a scarcely less touching proof of its affection; for a contribution has been forwarded from Sarawak, collected at the offertory on

a day when a special service was held, and when five new communicants, Chinese converts, were added to the congregation.

If we travel across the Atlantic, where an independent and self-supporting Church has for nearly seventy years been entirely cut off from all connection with the Venerable Society, the debt of gratitude has been owned with pleasure and filial pride. The daughter Church of America was specially invited to manifest to the whole world "the close communion which binds the Churches of America and England in one." Her Bishops welcomed with the greatest warmth the letter of the English Primate. One after another, from Maryland and New-Jersey to Alabama and Louisiana, they responded with hearty zeal. They expressed an earnest desire for unity, they asked for a more frequent communication, a more sustained and intimate communion between the Churches. Nor have they been content with an interchange of letters, or mere expression of sympathy borne across the waters. The Bishop of Tennessee echoed the same sentiments at St. Martin's Hall, in a speech, the simple reality of which could not fail to strike all who heard him. Jubilee services have been held, and sermons preached very generally throughout the great Republic. Trinity Church, New-York, witnessed, on the 16th June, a celebration which put to shame our doings in the old Abbey of St. Peter. It was "crowded to its utmost capacity, and more than two thousand persons went away from the doors, unable to find an entrance." There was a special service appointed for the day. The offertory collection amounted to three thousand two hundred and thirty-two dollars devoted to Diocesan Missions; besides five thousand dollars voted by the Vestry of Trinity Church for the endowment of the Missionary Bishopric of Cape Palmas. "There was one incident," says the New-York paper, "which ought not to be passed over. All the old Communion Plate of the parish was used in the services of the day; most of it having been presented by the Crown of England, specially by 'Good Queen Anne.' Mr. Harison brought up the offerings of the parish in their oldest alms-dish—the gift of King William the Third."

We might multiply details of similar celebrations throughout the world. At no other period since the Reformation could our Church have witnessed such a Jubilee. On the British portion of the continent of North America, at the end of the seventeenth century, there were but four clergymen. The Church in the United States has now its thirty-five Bishops and one thousand six hundred clergy. In our own colonies, only two generations ago, there was not a single Bishop; now we have an Episcopate, multiplied year by year, already numbering twenty-four sees and one thousand two hundred clergy. And this remarkable expansion, this wonderfully rapid growth, has taken place at an accelerated ratio in our own days, before our own eyes. Sixteen of these sees have been added within the last twelve years. Are these the signs of a deserted or falling Church? Is this the fruit of a dead branch severed from the true Vine?

We hope, therefore, we may venture to look forward to some permanent results from this Jubilee celebration. It has been "sanctified by the closer communion of the English and American Churches." In many a parish throughout England it has been "blessed by the healing of jealousies, the silencing of controversy, and the restoration of peace and charity." The same harmonious co-operation which has been available for the spread of the Gospel abroad, would give a mighty impulse to a like work at home. Who can doubt that concord among Churchmen would speedily secure for them an increase of the Episcopate at home, a greater freedom from State control, and a fuller development of our own inherent strength? And if in

any degree the religious solemnities of this year shall have tended to the advancement of an united and energetic course of action, the Jubilee will deserve to be viewed, not as the mere gala day of a great society, but as an important epoch from which to date the commencement of a more vigorous growth, an increased progress, and a more extended usefulness to our Church in every part of the globe.—(*The Church, Canada.*)

APPOINTMENTS.—Rev. S. G. Callahan, to Oshkosh; Rev. Josiah Phelps, to Mineral Point; Rev. W. S. Ludlum, to Geneva, &c.; Rev. L. R. Humphrey, Whitewater, &c., P. O. Beloit; Rev. J. P. T. Ingraham, to Dartford, &c.; Rev. G. P. Schetky, to Manitowoc, and the Rev. M. F. Sorenson, to the Norwegian Parishes, (P. O. Toland's Prairie, Washington County,) all in the Diocese of Wisconsin; Rev. J. W. Rogers, to So. Nashville, and the Rev. J. L. Gay, to Tellico Plains, Diocese of Tennessee; Rev. G. Unonius, to Chicago, Scandinavian Mission; Rev. W. Clotworthy, to Pre-emption Prairie, Diocese of Illinois; all to date from the 1st October, 1851. The Rev. Messrs. Hall, McKim and Hoskins, of the Diocese of Delaware; Rev. Messrs. Wheelock and Steel, of the Diocese of Tennessee; Rev. Messrs. Millett, Sweet, Bartlett, Williams, Ruger, Hoyt and Abercrombie, of the Diocese of Wisconsin, and the Rev. A. D. McCoy, of the Diocese of Louisiana, have all been re-appointed from the 1st October, 1851; and the Rev. J. W. Dunn, to Fayette, Missouri, from the 1st February, 1852.

RESIGNATIONS.—Rev. H. Safford, Battle Creek, Michigan, to take effect February 1st, 1852; Rev. W. C. Stout, Fayetteville, Arkansas, to take effect October 1st, 1851. Rev. A. D. Corbyn, Boonville, Missouri, to take effect February 1st, 1852.

A c k n o w l e d g m e n t s .

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th of January to the 15th of February, 1852:

VERMONT.		
<i>Burlington</i> —St. Paul's.....	27 28	
<i>East Poultney</i> —St. John's.....	9 62	
<i>Hydeville</i> —St. James's.....	11 13	
<i>Wells</i> —St. Paul's.....	2 48	50 51
MASSACHUSETTS.		
<i>Northampton</i> —St. John's.....	9 00	
S. S.....	2 00	11 00
RHODE ISLAND.*		
<i>Newport</i> —Zion Ch.....	28 00	
<i>Providence</i> —St. John's, S. S., Christmas off'gs, Morn'g. Sch.....	9 26	
Col. Sch.....	2 76	
<i>Wickford</i> —St. Paul's.....	20 00	60 02
CONNECTICUT.		
<i>Branford</i> —Trinity.....	5 00	
<i>Fairhaven</i> —St. James's.....	5 00	
<i>Manchester</i> —St. Mary's.....	8 20	

<i>New-Canaan</i> —St. Mark's.....	2 50	
<i>Newtown</i> —Trinity, ½.....	8 28	
<i>Plymouth</i> —St. Peter's.....	13 16	42 14

NEW-YORK.

<i>Delhi</i> —St. John's, for Bp. Kem- per.....	7 00	
<i>Eastchester</i> —St. Paul's.....	7 00	
<i>Hempstead, L. I.</i> —St. George's, for Ill.....	23 57	
<i>Malone</i> —St. Mark's.....	3 51	
<i>Newtown, L. I.</i> —St. James's, for Me.....	8 00	
<i>New-York</i> —Ch. of the Ascen- sion, annual collection, special for Ill., \$90; for Or., \$2; W. R., \$50; E. O., family mite box, \$6; V. H., \$3; General, \$31; for Or., ½, \$549 52; Juv. Miss. Soc. Ann. Con., for the Miss. to the Jews, \$10; Miss. Le C., for the same, \$5; a youth for the same 50c.; for Dom. Miss., 50c.....	747 52	
Ch. of the Epiphany.....	13 03	
Christ Ch., a female mem..	5 00	
St. Mark's, children's coll..	12 31	

* The acknowledgment from this Diocese in the February No., p. 51, should read—Providence, Grace Ch., Tr. Sund. off'gs, \$1; do., Advent coll., for western states and territories, \$39 39; St. Stephen's, Advent coll., \$40; St. John's, do., \$123 63; Westerly, Christ Church, do., \$8.

St. Andrew's, S. S., Aux.			
Miss. Soc., $\frac{1}{2}$	1 75		
Trinity parish, off'gs, $\frac{1}{2}$	11 00		
Ogdensburg—St. John's	11 00	850	69
WESTERN NEW-YORK.			
Angelica—St. Paul's	7 00		
Auburn—St. Peter's	15 06		
Bath—St. Thomas's	16 00		
Bradford—St. Andrew's	6 87		
Buffalo—St. John's	28 00		
St. Paul's	50 00		
Trinity	26 40		
Camden—Trinity	2 37		
Cape Vincent—St. John's	2 00		
Cazenovia—St. Peter's	3 00		
Constancia	2 50		
East Bloomfield—Zion Ch.	2 00		
Elmira—Trinity	5 00		
Fayetteville—Trinity	2 25		
Geddes	0 93		
Genesee—St. Michael's	10 00		
Greene—Zion Ch.	5 00		
Leroy—St. Mark's	41 33		
Liverpool—Ascension	1 17		
Lockport—Grace Ch.	12 52		
Lowville—Trinity	3 32		
Lyons—Grace Ch.	10 00		
Manlius—Christ Ch.	6 00		
New-Berlin—St. Andrew's	5 00		
New-Hartford—St. Stephen's	5 27		
Owego—St. Paul's	5 00		
Oxford—St. Paul's	26 35		
Palmyra—Zion Ch.	12 00		
Pierrepont Manor—Zion Ch.	16 45		
Rochester—St. Luke's	100 00		
Christmas off'g, S. S.	10 68		
Trinity	41 00		
Rome—Zion	8 93		
Skaneateles—St. James's	5 75		
Stafford—St. Paul's	5 00		
Syracuse—St. Paul's	30 07		
Utica—Grace Ch.	15 00		
Waterville—Grace Ch.	4 75		
West Granby—St. Luke's	1 00	550	97
NEW-JERSEY.			
Newark—Trinity		20	12
PENNSYLVANIA.			
Harrisburg—St. Stephen's	7 00		
" S. S.	8 50		
Mauch Chunk—St. Mark's	5 00		
Philadelp'ia—Christ Ch.	175 00		
Pottstown—A. and M.	15 00		
Reading—Christ Ch.	30 00		
Summit Hill—St. Philip's	5 00	245	50
MARYLAND.			
Baltimore Co—St. James's,			
Trinity	6 00		
Frederick Co—Zion, a lady	5 00		
" "	2 00		
Mt. Alban, D. C.—W. C. M.	2 50		
Worcester—Berliu, $\frac{1}{2}$	3 00	18	50
VIRGINIA.			
Alexandria—Christ Ch.	45 00		
Bedford—St. Stephen's, Advent			
coll.	20 00		
" Mrs. J. H.			
Kinsolving	5 00		
Fluvanna Co., Rivanna Pa.	22 41		
Frederick Co., Winchester—			
Christ Ch., for Or.	5 00		
Goochland—St. Paul's, mem-			
bers of.	10 00		
Mrs. M. Stewart, \$2; Miss			
A. W. Stewart, \$2.	4 00		
Greensville Co., Meherrin Pa.	10 00		
King George's Co—Mrs. Tayloe,	5 00		
Lunenburg—Cumberland, from			
R. B. Atkinson, for Rev.			
S. M. Fackler's Mission.	5 00		
E. J. W., for Or.	1 00		
Mrs. M. A. Whittle, for			
Indians	1 00		
Miss Whittle, for Texas	1 00		
Mrs. Ann S. Neblett, for Or.	5 00		
Anonymous	1 25		
L. A. L., for Dubuque,			
Iowa	1 75		
Lynchburg—St. Paul's	29 56		
Portsmouth—Trinity	10 00		
Powhattan—St. Luke's	23 00	204	97
NORTH CAROLINA.			
Ashville and Rutherford—Trini-			
ty and St. John's, $\frac{1}{2}$	5 00		
Henderson—Ch. of the Holy			
Innocents,	8 00		
Williamsboro—St. John's			
Raleigh—Christ Ch.	40 00		
Wilmington—St. James's	87 82	140	82
SOUTH CAROLINA.			
Camden—Grace Ch.	35 00		
Charleston—St. Philip's, for Bp.			
Freeman's jurisdiction	26 00		
For Bp. Kemper's	25 00		
Mo. Miss. Lec.	4 78		
Christ Ch. Parish	24 50		
Church of the Holy Cross, for the			
South-west	52 00		
St. Stephen's and Upper St.			
John's	13 00	180	28
GEORGIA.			
Marietta—St. James's, for Or.	20 00		
Rome—St. Peter's, S. S.	5 00		
Savannah—Christ Ch.	133 75	158	75
ALABAMA.			
Montgomery—St. John's		50	00
MISSISSIPPI.			
Church Hill—Christ Ch.	15 00		
Claiborne—Epiphany	10 00		
Pass Christian—Trinity	15 00	40	00
WISCONSIN.			
Mineral Point—Trinity		5	80
IOWA.			
Dubuque—St. John's		10	00
ARKANSAS.			
Van Buren—Trinity off'gs		5	00
MICHIGAN.			
Detroit—Christ Ch., S. S.	34 35		
Marshall—Trinity	3 00		
Trenton—St. Thomas's	5 00	42	35
MISCELLANEOUS.			
L. W. Hobart, (Quincy)	1 75		
" H."	5 00		
A friend to Missions, for Ill.	30 00	36	75
Total	\$2,724 17		
(Total, since June 15, 1851, \$15,293 79.)			

ERRATA—May No., 1851, p. 222, for Medina, Ohio, St. James's, \$30, read Medina, St. James's, \$5. Piqua, St. John's, \$25. February No., 1852, p. 52, for Steubenville, Ohio, St. Paul's, \$20, read \$25. February No., 1852, p. 52, for Pomfret, Ct., Christ Ch., 60c., read \$6.

FOREIGN.

MISSIONARY CORRESPONDENCE.

China.

JOURNAL OF THE REV. E. W. SYLE.

THE last overland mail has brought an interesting communication from one of our missionaries in China, which is subjoined. It is entirely devoted to the details of a visit to the city of Ningpo, and will be found well worthy of the attention of all who would know more of this singular people, and of the efforts which Christian men are making for their salvation.

A voyage off the coast between Shanghai and Ningpo.

1st October, 1851.—Late in the afternoon of the day before yesterday I bade farewell, for a few weeks, to family, Bishop, and fellow-labourers, for the purpose of trying to recruit my wasted strength by change of scene and cessation from accustomed labours.

The kindness of one of the mercantile gentlemen of our acquaintance furnished me with the opportunity of running down to *Lookong* in a large sea-boat belonging to his firm. Our friend, Mr. Culbertson, (of the Presbyterian Mission at Ningpo,) is a fellow-voyager, and I have brought my little boy, Henry, with me, for the same reasons that make me come myself.

We anchored the first night just outside the mouth of the river *Woc-sung*; yesterday evening, about half-past 9, we made Gutzlaff's Island—a land-mark so valuable to vessels about to enter the *Yang-tsz-Reang*, that the "chief mate," who was in command of our boat, de-

clared it "was put there on purpose." Mr. Culbertson replied, that "he had no doubt it was;" and I took occasion from this and from the novelty of the scene to my little boy, to teach him both to repeat and to chant the words—

"The sea is His, and He made it:
And His hands prepared the dry land."

Henry seemed to understand both the lesson and its application. He undertook, (after his own fashion,) to write a note to his mamma, the purport of which was, that "she mus'nt cry like Hannah; but make him a little coat like Samuel's." I was brought in as *Elkanah*, in some way or other; but the chronology and arrangement of the epistle were not very lucid; nevertheless, the child's heart was in it, and his earnestness in this and in our frequent readings together, and in the innumerable questions he asked when we got among the islands, was no little enlivenment of the hours which physical weakness and the discomfort of tossing about and constantly tacking against a contrary wind, made to pass painfully. If it be true, as Tupper writes, that

"A babe in a house is a well-spring of pleasure,"

it is not less true that a child on board ship effectually counteracts the monotony that makes one mopeish.

After having suffered a good deal of discomfort from the heat and glare, we arrived about four in the afternoon at a sheltered bay on Silver Island, which lies about twenty miles off from the river that leads up to Ningpo. In this bay, and close to the village of *Lookong*, are two receiving ships engaged in the opium trade; they lie at anchor here in

perfect security, and supply the Chinese, who come off in their own boats and make purchases: this is the way all along the coast in which "the drug," as it is called, finds its way into China, and it is only one of the many anomalies connected with this traffic that the persons in charge of these receiving ships and of the clipper-built brigs and schooners which bring them their supplies from India, are often found to be men of good intelligence and gentlemanly manners—in some cases having their families on board ship with them. When, as in our own case, persons going up and down the coast are brought in contact with these gentlemen, they may confidently reckon upon receiving every civility the circumstances call for, and tendered in the most obliging manner.

After staying in this place a few hours, waiting for the turn of tide, we had a rapid run over by moonlight to *Chin hai*, at the mouth of the Ningpo river. Here being obliged to change our boat, we were forced to anchor for the night.

2d.—The operation of hiring a boat, in this part of the world, and *getting it started*, is a very provoking one to those who are accustomed to the facilities for traveling in the western world. My "companion du voyage" having urgent business at Ningpo, hired a sedan, and got to the end of his journey in a couple of hours. I, being for once in my life not pressed for time, took the more leisurely way by boat. There was little in the aspect of the country to strike one as strange. After once leaving the hills at the entrance of the river, the banks became quite level, an extensive plain stretches some thirty miles into the interior—the width being from fifteen to twenty—and the hills are found again on every side.

I was puzzled at first to know what could be the meaning of there being such a number of ruinous-looking mud houses all along the river bank; but I was told they were for ice to be used by fishermen during the summer. When emptied of their contents, the roofing is taken off these houses, and they are left all the autumn very forlorn-looking objects, till the time comes for re-filling and re-roofing them. These, and the little boats sculling about among the larger junks, selling fresh water, were the only things that seemed strange to me. The land

was evidently less fertile than at Shanghai; but the general appearance of the *buildings* was quite superior.

Ningpo—Approach—Mission School—Miss Aldersay—Church Missionary Society— Dwelling-houses— Church Building.

On approaching Ningpo, I perceived that the river up which we had been sailing was formed by the junction of two less considerable streams, at the confluence of which stands the city—one which impressed me as being quite a superior kind of place to Shanghai, as far as what is called "an air of respectability" is concerned; though it was evidently as inferior in the amount of business going on: indeed, I find it hard to account for the existence of so large a city where the amount of trade (as indicated by the number of junks) is so small, and the surrounding plain so limited in extent, as to forbid the supposition of its having grown up as a market town for country produce.

Early in the afternoon I reached the house of my friend, the Rev. Mr. Way, and in the evening I had the enjoyment of attending a prayer-meeting held in the neat little chapel belonging to the Mission of the Presbyterian Board. It was a very delightful termination to a tedious passage of three days over a distance of only about 120 miles. But that is not to be considered bad travelling here; and to have been preserved entirely free from sudden sickness, and all molestation at a time when pirates are said to be abroad, and cholera is known to be prevalent, is cause for great thankfulness to our heavenly Father.

3d.—The Mission School being attached to Mr. Way's premises. I attended the early morning prayers, which are conducted by Mr. Quarterman, and was struck with the ready replies of the boys, who were questioned on their Scripture lessons. The elder boys study with the help of written questions, which are translated for them out of (I believe) the Question Books of the American Sunday School Union. This method certainly appears to answer well here.

Among the many Missionary friends whose acquaintance I made to-day, it is not at all invidious to particularize Miss Aldersay, an English lady, who has de-

voted herself to the cause of female education in China with a simplicity and energy which is truly admirable. She has recently rented quite an extensive house in the very heart of the city, and has now about forty scholars under her charge; and if some of our friends at home could see how happy she is in the midst of this large family, they would understand that Missionary labours here are not all made up of privations.

Our brethren of the Church Missionary Society, Rev. Messrs. Russell and Gough, I had known before; Mr. Cobboid is at present absent on a visit to England. I found it pleasant to renew my acquaintance with one lady, Mrs. Samuel Martin, who had made a short stay at our Bishop's, in Shanghai, and who has a right to some prominence in my regard from the fact of her being the daughter of one of our own Church's presbyters—Dr. Wylie, of Indiana. A link even so remote as this is not unfelt in China.

The Missionaries here have followed the same plan as those at Shanghai, as to dwelling-places. Each family has its own house, but the houses are all near together, so as to render it easy to maintain frequent intercourse, especially in times of sickness. Here, too, (as is the case with our own Mission premises at Shanghai,) the bank of the river on the other side from the city has been chosen as the best situation for families to occupy. Both the male and female schools are thus placed; though the large Church and the smaller preaching places are all in the city or the populous suburbs.

The "large Church" just mentioned, was finished only a short time since: Mr. Way took me over to see it this afternoon. Being avowedly partial to the Gothic style, I could not profess to admire it much as a Church building; though its appearance from the street, having a very handsome, well-proportioned portico, (Doric,) is quite good. But I do not care to go into architectural details: the point of view in which it most concerns me is, as bearing on the questions, is it well to build a large Church for preaching in? And, is it best to employ the Chinese or a foreign style of building? Both these are practical questions, and well worth considering. As to the last mentioned, I may as well note here that it is believed

the building of this Grecian Church, with a large and pretty lofty bell-tower, has been made the occasion of degrading the Mandarin, whose residence is close by, and who ought (they say) to have prevented its erection. If you ask why? some will say, because it interferes with the "good luck" of the neighbourhood; others will answer, because it overlooks the open courts of the Mandarin's office, where they transact their business. Both these are, most likely, *pretexts* used by the personal enemies of this Mandarin for the purpose of getting him disgraced; though some, who are watching "the signs of the times," regard this incident as symptomatic of the anti-foreign policy attributed to the new emperor, which (as they think) is beginning to show itself in a variety of ways at each of the Five Ports.

The City Schools—Plans of Usefulness.

4th.—Spent a good part of the morning in viewing the walls, and gates, and streets, and buildings of this large, quiet, well-looking city. The walls are about six miles in circuit, and their appearance is quite imposing. The lofty gateways betoken the rank of the city; and the streets—broader and cleaner than any at Shanghai—may be passed through without annoyance from crowds of noisy coolies. Altogether, one feels that he is in a superior place, and the people seem to have more leisure than those *we* are accustomed to meet: though, by the same token, they appear to be less in earnest, and have an easy, *sans souci* air, which shows them to be more ready for a pleasantry, or a show-off of formal politeness, than for a serious conversation. This was my impression. Nevertheless, it struck me that, as a Missionary field, there were many things about this place to make it one of great importance.

After dinner, I called on an excellent and earnest-minded brother, Mr. Russell, and went with him to his day-school, which is held in a convenient upper room attached to his small chapel. All the appointments of the school were very good, and the appearance of the boys (about twenty in number) bright and orderly. Here I saw the first practical application of a method of writing with the Roman characters the dialects of

China, about which there is a good deal of discussion going on. Five or six of the Missionaries here have constructed what might be called the initial and final method of writing the Chinese sounds, using the Roman letters instead of the Chinese characters. I cannot attempt to explain it now, though it may be worth while, perhaps, to do so in a separate paper. It must suffice to say, that this method affords great facilities to those who acquire it, for learning such books as may be prepared for them, without being dependent on the living teacher for the sound of every word, as is the case with the Chinese character even when adapted to the dialects.

Leaving the *merits* of the discussion, I cannot but regard its occurrence as a token for good, inasmuch as it shows that many (I may say, *most*) of the newly-arrived Missionaries are resolved, *first*, to make themselves masters of the language *in which the people converse*; this once accomplished, it is evident that whoever of them may *afterwards* resolve to go on and become *book-scholars*, will be able to make much better and surer progress than if they should devote their first years to becoming acquainted with *books* rather than with *living people*.

I returned and took tea with Mr. Russell, and his associate, Mr. Gough. They are both unmarried, and live within the city walls. It is their custom to hold every evening a kind of Bible class meeting of their servants and school teachers, and any others who choose to attend. Three have been baptized in connection with this Mission; and they have some few cases of inquirers. I should anticipate the best results from the methods of proceeding which characterize the labours of these our brethren, whom I have been led to esteem very highly in love, both for their own and their works' sake.

Going out of the city after nightfall, I found the gate locked, and the key-hole pasted over with a label from the mandarin's office. Cash is required for opening the gate: in Shanghai, foreigners are exempt from this demand.

Religious Services at Ningpo; Printing Establishment.

Sunday, 5th.—At the early English Service, which is held in the Mission

Chapel of our Presbyterian friends, one of the elder school-girls was baptized by Mr. Way, who is their pastor. This is, I believe, the first-fruits of their female school efforts. As such, I am sure it must have affected the hearts of Mr. and Mrs. Rankin, under whose charge this school is at present. In Mrs. R., I was gratified to recognize one of the teachers of a coloured school, with which I had been connected when at the Theological Seminary, Alexandria.

In the forenoon, I was present at the preaching in the large Church before mentioned. That nouchalance of the Ningpo people, to which I have referred, showed itself very distressingly on this occasion. A more restless, inattentive collection of people I have seldom seen; one which it must have been quite impossible for the speaker to address with any satisfaction: number about a hundred and fifty.

At noon, I united with our Brethren, Russell and Gough, in partaking of the Holy Communion. In the afternoon, accompanied Mr. Russell to his Chapel, where he had quite a good congregation, considering the small size of the building, though the people showed the same restless inattention I had noticed in the morning. This would trouble me exceedingly if I were stationed here, and I can hardly account for the difference in this respect between the congregations here and those at Shanghai. It is plain that we have some influences in our favour, to compensate for the drawbacks which accompany the presence of such a heterogeneous collection of persons from all quarters, as crowd the streets of our busier port.

Monday, 6th.—Visited the handsome printing establishment of the Presbyterian Mission. It is here that Chinese printing is done in the neatest manner, by means of the divisible types cast in Paris. To describe this fully, would lead me into a subject which has given rise to no little discussion; namely,—whether the method of Chinese wooden-block printing, executed by native workmen, is preferable to that of using moveable metallic types; and if the latter is preferred, whether it is best to use the *entire character*, such as is cast in London, (now, also at Hong Kong, and, I believe, in Berlin likewise,) or the French divisible types, in which the *component parts*

of characters are employed. The books issued from the press here, in which this method is used, are very neat in appearance, and quite reasonable in cost. In the afternoon, the usual Missionary Prayer Meeting was held, it being the first Monday in the month, according to our reckoning. By invitation, I delivered an address to those present. All the Missionaries are in the habit of attending.

Further Examination of Ningpo.

Tuesday, 7th.—Under the guidance of my friend, Mr. Quarterman, went into the city again, to learn what I could about the place and people. Visited the Native Foundling Hospital, which was in a very dirty and dilapidated condition. Number of children said to be one hundred and fifteen. Nurses upwards of sixty! Then, to a very pretty specimen of the artificial rock and garden work, of which the Chinese are so fond. Report says, that in the upper apartment of the central building there is a library containing some wonderful books, to which it is very difficult to gain access. Dr. Bowring succeeded, however, on his recent visit, but I do not know the result.

The next place we saw was the Mohammedan Mosque, where the Mufti (a Chinaman) said some things which surprised me. When I asked him how it was possible for Mohammedans to hold office, seeing it was required of all Mandarins to worship *Kwan Te*; he replied, that they did not worship. To be sure, they knelt, which was only a civil ceremony; but when they bowed, they took pains to throw their head on one side, as if in derision! He said, also, (if I understood him aright,) that they did *not* practice circumcision. At the top of the chief flight of steps, in the place of greatest prominence, was set up the Imperial Tablet, with the usual inscription; he denied that any reverence was paid to it, and said that it was used partly as a screen, and partly for the purpose of discountenancing any rumours of their being disloyal, which their enemies might spread abroad. He showed me his MS. Koran, which he could read by rote, but not explain. Two or three hundred adherents were, he said, connected with that Mosque.

The seven-storied Pagoda was our next

object of interest. I observed that it was, like all I have seen, out of the perpendicular, though but slightly so. Not very long ago, all the verandah work, which encircled it to the very top, was burnt away, thus greatly impairing the beauty of its appearance, though it is still an imposing structure. We went to the top, and were rewarded for the trouble of getting up, by the magnificent and unobstructed view which its height afforded us. The large clean-looking city with its unbroken wall; the eastern branch of the river, crossed by a well-constructed bridge of boats, which connects the city proper with a large and busy suburb; the northern branch stretching up to the foot of the hill country, while the windings of the larger stream, formed by the two tributaries, led the eye off towards the sea, where the many islands of the Chusan Archipelago spread out from the shore in greater numbers than I had previously any idea of. Here again, I felt as I had done nearly six years before, when looking down from the Pagoda at *Chingpoo*—

“Every prospect pleases,
And only man is vile.”

But here there was something to look at which was calculated to cheer the Christian heart: one Church building, prominent before the eye, and I knew there were several other smaller ones, where the message of salvation was delivered—across the river, northward from the city, seven or eight missionary dwellings, and another, (Mr. Cobbold's) going up within the walls. From among the multitudes that dwelt in the two or three myriads of houses lying outspread below and around me, a few, though but a few—some eight or ten—had been baptized in the name of Jesus. The beginning has been made; the work has commenced; and doubtless it shall be carried on to a very great and glorious completion!

Having descended from the Pagoda, and got into the streets again, we passed by the extensive premises where the Romanists have established themselves. I did not think that the fact of being a stranger, on a visit of observation, was enough to justify me in sending in my card; the conviction is growing on me, that the less the Chinese are led to look upon us and the Romanists as connected in any way, the better for our re-

putation as lovers of peace and truth. If what I have heard of their proceedings here be at all correct, they have been most unscrupulous as to the means they employ for gaining possession of such lands and buildings as they claim under the agreement made with the French ambassador, Lagrene. The last visit I made was to a native free-school in the neighbourhood of Mr. Quarterman's preaching place, (where also I went,) not connected with the Missionaries, but a Chinese foundation, similar to some in Shanghai. The old teacher was remarkably wanting in civility, which may perhaps be attributed to the fact, that the Literary Examiner of the Province, on a recent visit, took occasion to reprove the supineness of the Ningpo scholars and gentry, saying that it was not creditable to them, that they should allow the children of the poor to be educated in the schools of foreigners. Whereupon, it is said, they bestirred themselves a little, and are giving more attention to their neglected free-schools; at the same time feeling, I imagine, that they owed small thanks to the officious foreigners, who have furnished the Examiner with a text for his unwelcome homily. This, I have little doubt, was the feeling which made the old pedagogue so gruff, that I could get out of him no more information than that there were four such schools as his in the city—north, south, east and west.

More of Missionary Affairs at Ningpo.

Wednesday, 8th.—Was very much interested to-day in looking over the minutes of a "Missionary Association," as the society is called which has been established here, for the purpose of discussing and conferring together over topics of common interest in the Missionary work. Happily for our brethren here, they are all (seventeen in number) agreed as to the necessity of translating *Theos* and *Elohim* by *Shin*; so that they are able to unite together with some good degree of cordiality for any object which they deem promotive of the common work. This association meets once in two months, and proceeds to consider some question previously proposed; a list of the subjects they have already discussed, with a few words of explanation on each,

would furnish a tolerably complete history of the *peculiar* difficulties to be encountered in the propagation of the Gospel in this Empire. This society has now been in operation between two and three years, without any breach of good feeling, though some of the members are Presbyterians, some Baptists, and some Episcopalians; besides, that some are English, and some Americans. In the evening I went with Mr. Russell to another day-school attached to the other chapel belonging to the Christian Missionary Society. Here I was again much interested in the appearance of the boys, and the satisfactory manner in which they went through the very thorough catechizing they received. These two schools appear (and very justly, I think) to furnish good ground of encouragement to the brethren who labour in them; though they are beginning to feel the want of a boarding school, something like ours, which I suppose they will establish before very long. Every Mission in this country, without such a school, works at a great disadvantage.

Thursday, 9th.—Having passed the night at Mr. Russell's, he and I rose early, and sallied forth to witness the mid-monthly worshipping performed by the Mandarins. I was curious to know if the ceremonies were the same as those observed at Shanghai, and if the Lecture to the people was read. I found it was not, though the other observances were very similar to those of Shanghai.

In the forenoon I had the opportunity of attending an examination of Mr. Way's school. Here English is taught only to a few boys, (and that rather as an experiment,) so that I was not able to do full justice to what was going on, because of the difference of dialects. I was able, however, to understand the greater part of what I heard, and found no difficulty in perceiving that remarkable pains had been taken, (and very successfully,) to ground the scholars very thoroughly in Scriptural knowledge. Of their attainments in Chinese I could form no opinion, though I observed they were required to *explain* whatever they read—a method which, if it were generally adopted, would revolutionize the whole system of education in China. And oh, that such a revolution might take place!

Then might we hope to see the Chinese mind rise from the dead-level of a self-satisfied mediocrity. The advocates of an alphabetic mode of writing Chinese, think that its use would be a great step towards getting rid of the evil of mere learning by rote; and if so, who would not wish success to the experiment?

Miss Aldersay's School.

Friday, 10th.—Taking advantage of Miss Aldersay's kind invitation, I went to see her school this morning; and found about half of the girls learning some hymns which have been written and printed in the before-mentioned alphabetic dialect style; the other half were at work. As I had no intention of acting as an examiner, but only as an observer; and as Chinese girls are very bashful, and averse to anything like "exhibition," I did not gather much as to their attainments. But one thing I did become certified of, from my own observation: namely, that here, in the centre of a large city, which suffered very severely during the war, was an English lady living securely in a large establishment of her own, with about forty girls under her charge, "spending and being spent" literally, both as to wealth and health; cheerful and active as the day is long; (nay, more than that, for she rises long before daylight;) looking for and desiring nothing better than thus to live, and so to die. If this is not heroic, let our own beloved Church furnish us with a few specimens of what *is!*

During a walk, which I afterwards took with Mr. Russell, to the small lakes which lie *inside* the city, he stood on one of the bridges and gathered round him a very attentive congregation, to whom he preached and gave tracts. Such a thing could hardly have been done in Shanghai, without gathering a mob; but herethe excitement of the scene appeared to be just enough to fix the people's attention. I saw one well-dressed man pull away his little boy very angrily, as if he was being contaminated by the preacher's words; the child went away quite reluctantly. May be he will not forget the few words of truth and kindness he heard on that crowded bridge.

Returning homeward, I passed by one of the Chapels of the American Baptists,

where I heard their Chinese "Assistant" discoursing in a very pleasing manner to his countrymen. I learned from Mr. Goddard, as we walked on together, that this old man gave them much satisfaction by his steady walk and conversation. He is the first—indeed the only native preacher here.

11th.—Health and spirits both at too low an ebb to allow of my undertaking anything to-day. I have been resolutely endeavouring to forget my ailments, and to enjoy the relaxation which this visit has afforded; and I have reason to be thankful for the fact of not experiencing any return of ague, though I have suffered no little discomfort. I had hoped to find some one here who would have been ready to accompany me to the islands outside, for the benefit of the sea air; but no one was sufficiently disengaged. It is the custom of all of them, I believe, to leave the city during the extremest heat, for a few weeks, having found by experience that this is the best way of husbanding their strength; and in having so near to them and so accessible, the beautiful islands of the Chusan group, they possess a great advantage over their friends, whose "lines have fallen to them" in the almost interminable alluvial plains which surround Shanghai. I trust, however, that before many years pass away, some place will be found for a sanitarium, which will be accessible to us also.

Comparative view of Religious Services at Shanghai and Ningpo.

12th, Sunday.—Took breakfast with my Church Missionary brethren, and united with them in the religious service which they hold for their own benefit before going forth to their Sunday labours. Accompanied Mr. Gough to his school and chapel: after catechizing the boys very thoroughly, he took them into the chapel, and proceeded with the regular prayers and reading of Scripture, which mark the morning of the Holy Day. Then the chapel doors were open, and the people came in to listen to the sermon. Our custom at Shanghai differs from this in that, we admit the people to the whole of the regular service, and we suffer no interruption from doing so.

In the afternoon I attended the preaching at the large Presbyterian Church,

where there was a good number of hearers, though still exhibiting the same heedless unconcern which I observed last Sunday. Mr. Gough's hearers were the same, so that I feel sure it results from the character of the people, and not from any peculiarity in those who address them. It is very notable.

At the same time it struck me, that the proportion of persons, well-dressed and of intelligent appearance, is *much* larger than we are accustomed to see. Perhaps these two things put together may explain the phenomenon. The educated Chinaman, (of which Ningpo, being a *Foo* city, has a larger proportion than Shanghai,) is a good deal of a Pyrrhonist, and has not much idea that we can know anything about the invisible world that deserves to be believed in; hence he treats all religious subjects with an incredulous contempt which he takes little pains to disguise. Whatever this explanation may be worth, the want of reverence exhibited by those who listen to the preaching of the Gospel, is very much like what we must suppose to have been that of the Greeks, who thought it "foolishness," and inquired, "What will this babbler say?"

Nevertheless, we will confidently hope that not only some "Dionysius," and "Damaris," but many "others with them," will "cleave unto" the strange teachers, and "believe unto salvation."

"Mails" in China—Chinese Warehouses.

13th.—Two weeks since I left home, and not a line has yet reached me in answer to the letters which I sent back by a special messenger the day after my arrival here. This is a specimen of the facilities for communicating between these neighbouring posts. There is a Chinese post which goes and returns in about a fortnight, (distance 120 miles;) but they sometimes make a difficulty about taking foreigners' letters, besides asking exorbitant postage, about five times what the native merchants give. So I thought to secure both speed and certainty by sending a man on purpose—I giving him three dollars, and he engaging to be back in ten days; but it has turned out after the usual fashion of this tardy and unreliable generation. One who lives in China must make up his mind to

the constant recurrence of this kind of trial to his patience. A Chinaman seldom counts *time* as a valuable element in his estimate of services rendered.

In the afternoon I visited some of those large and handsome establishments, where may be seen the beautiful inlaid furniture for the manufacture of which this city is famous. A great deal goes to other parts of the empire, and this, no doubt, helps to enrich the place; but that is not enough to account for the disparity between the size and wealth of the city and the paucity of its apparent resources. I have been told, however, that the grandeur is that of by-gone days; that some two or three hundred years ago it was a place of much greater commercial importance than at present; and that the greater part of the resident families are either in decayed circumstances, or are supported by the profits of trade carried on elsewhere. This seems a reasonable account of the matter; for I know, from common report, that a great number of the moneyed men, bankers, silversmiths, &c., whom we have at Shanghai, are natives of Ningpo, and have branch establishments in both places.

Further Visits to Sights of Note.

14th.—In the course of my perambulations to-day, I saw the Temple where Lowrie (as also some other Missionaries) had temporarily occupied a set of apartments on his first arrival. The house he afterwards dwelt in was pointed out to me, and many another sad memento of his brief but useful sojourn here. His loss is very, very deeply felt.

In this Temple there is a remarkable collection of sixty images, each one standing for a certain year in the Chinese cycle. They say, that at the new year the old image is put back upon the ledge from which he had been taken, and the new one taken down and carried with great ceremony by the city authorities to a prominent place in the central building, where he is installed, and receives the adoration of these strangely-besotted idolaters.

Again: I saw passing along the streets a religious procession of Taoist priests—the chief of them seated in a large chair and carried on the shoulders of four men. I was told they were going to the City

Defender's Temple, there to perform some incantations for mitigating the scourge of the cholera, which now prevails to a somewhat alarming extent.

I passed over the Bridge of Boats to the River-East suburb, which I found to be full of activity, and the scene of a thriving business. I should anticipate more immediate and tangible results from Missionary labours expended here, than from efforts made in the more dignified but less energetic city. This is one of those general impressions, the reasons of which it is not always easy to express; and yet my anticipation is a very confident one.

15th.—Immediately after breakfast, set off, accompanied by my kind host, Mr. Way, to visit the nearest of those Buddhist monasteries which are to be found in the most beautiful passes of the surrounding hills. They have taken possession of the "groves and high places" for their temples and pagodas; so that there is hardly any spot of especial beauty to be seen but what is desecrated by their idolatries. How long, O Lord, how long!

The scenery was truly charming. Hedge-rows, such as I had not seen for many a long year; the tea plant growing abundantly; clear water from the rock trickling down the hill side; wide-spreading groves of bamboo, and a winding shady road—all these made me to forget for a little while everything else than that "the earth is the Lord's and the fullness thereof." But I was soon recalled to the dreadful reality of the land's being defiled with abominations of the Evil one. We came in sight of a large temple very substantially and handsomely built, and as we passed through the outer court we saw two men kneeling down, while an ill-looking Bonze allowed them to look at some sacred relic which he held in his hands. We did not wait, but went on through the establishment, which included rooms for the resident monks, refectory, kitchen, &c.; and a set of apartments (now empty) intended for the accommodation of visitors, who come in great numbers at certain seasons, for pleasure or for worship—the latter being the pretext.

Without much appetite, for what we saw was a grief of heart to us, we took our luncheon in a beautiful grove of bamboos that clothed the side of the hill be-

hind the monastery. Then we clambered up till we reached the summit, on which stood a Pagoda. Not without some difficulty did we get up to the top, for the stairway was narrow, and in some parts encumbered with rubbish. But the view from the highest story well repaid us for our trouble, though our enjoyment in looking at each separate valley was marred by finding everywhere some trace or other of the existence of idol worship. Re-assuring ourselves, however, with the knowledge that "the Lord reigneth," and that we were certainly doing His work, in labouring to reclaim this land from the usurped dominion of Satan, we descended and passed through the temple again. Being curious about the relic before mentioned, I asked the Bonze who was in attendance to let us examine it. He agreed, and proceeded to put on the yellow robe in which they officiate; then he went to a washstand that stood by, and washed his hands; then he made several prostrations before he went up on the platform before the shrine. A little cupboard (reminded me of the Romish *pix*) was unlocked, and the precious thing taken out. It proved to be a little Pagoda-shaped box, quite cut through with carving, so that the interior was visible. Suspended at the top inside, was a bell-shaped piece of wood, and a little bead was in the place of a clapper. This bead, the wretched old hypocrite assured us, changed its colour according to the good or ill luck of the person who looked upon it! It became yellow, white, red or black, through the influence of a spirit who dwelt in it, and who could discern the character of the beholder.

This relic, the possession of which gives fame to the Temple, the Bonze protested was not made with hands, but sprang from a rock; and nothing that we could say would make him admit that it was anything else than what he at first declared it to be.

Africa.

EXTRACTS FROM JOURNAL OF REV. J. RAMBO.

An Excursion up the Fishtown River.

Saturday, August 16th.—Leaving my station this morning, I walked two miles to the Fishtown River, and taking a canoe and natives to propel it, I embarked

upon the bosom of this narrow but beautiful stream. Being near the sea, the water was brackish, and mangrove trees covered the flats on either side. It is about 150 yards wide at the point where we embarked, and it narrowed the higher we ascended it. Its course was winding—and proceeding less than a mile, we reached the point where two creeks united from the river. Ascending the larger of these, we found the banks rising higher and higher, and left the mangroves entirely behind us. The banks were studded with large trees of different kinds, the branches of which hung beautifully over the stream, entwined by vines, some bearing flowers. The water also ceased to be brackish, and, in fact, it was cool and palatable. The Fishtown people have their rice farms on either side of this stream. As we came to different landings on either side, we saw many canoes drawn upon the shore, and the people were busy gathering the already ripened grain.

At several points we left our canoe, and ascending the banks, we saw their rice yellow for the harvest. At a certain point we ascended one of the highest hills—for it is a beautiful rolling country—and in nearly every direction hills were covered, and valleys were filled, with the golden grain.

The whole tract of land all in rice, except here and there a few acres, must have been more than a mile long, (river-wise.) and on an average nearly half a mile in width; consequently there must have been between 200 and 300 acres standing thick with rice. Hundreds of men, women, and children, were busy cutting it one head at a time; and though I lately offered to give a man instructions how to cut the grain ten times as rapidly with the sickle used by some American farmers, yet his reply was, "*that be white man's fashion; me no fit do him—me fit do me country fashion.*" "As did our fathers, so do we," seems to be their universal motto—and of course they are opposed to innovations.

The tract just mentioned must have contained the farms of about half the Fishtown people—200 acres on the opposite side of the river would make in all at least 400 acres. If the crop should produce 25 croos, (a croo is 16 quarts, or a half bushel,) which I have no doubt it would average per acre, then 10,000 croos

would be the aggregate amount produced. This, after all, is not much for 2,500 consumers for one year. However, they raise many cassadas and fruits, and are thus enabled to sell part of their rice to foreigners and others.

The Greboes are, then, clearly an agricultural people, and, upon the whole, are industrious, docile, and peaceful. Sometimes they have civil or defensive wars, but they are almost bloodless—much less sanguinary than those of civilized nations.

Having ascended the stream several miles, and noted all the most interesting features of the country, including the river, (there are no towns on it,) we descended it again to the place where we embarked. We landed, and taking winding paths along a verdant meadow and through a high forest, we soon reached the Mission station, much more gratified than fatigued by the excursion.

A Touching Incident.

Sunday, 17th.—One of the boarding scholars, a boy about 12 or 13 years of age, who is naturally of an amiable and affectionate disposition, had absented himself from the house of God. I was not, however, advised of his absence, till on returning to the Mission house, I saw him not far off, acting the part of a truly affectionate child to his aged and decrepit mother, whose frame was quaking, and her limbs almost useless from the effects of palsy.

The poor woman had come to the station a day or two ago to see her child, but I was not aware of it. Her son had been feeding her, and watching beside her during the morning, and now was helping her to ascend a small hill, permitting her to lean upon his arm. Slowly and unsteadily she moved along, and he patiently helped her to her resting-place a few paces distant.

This interesting youth is not as yet a professor of religion, but after several years instruction in the mission, he shows even more advance (in this matter) than I had supposed he had made. His conduct was in striking contrast with that of the heathen children in town. They neglect and even abuse their parents, especially if they are old and infirm. He

had not learned and heard the fifth commandment explained in vain. The seed sown has taken effect, and already is bearing some fruit. Soon shall I hope to receive this dear youth as a candidate for baptism, for this is not the only instance in which he has exhibited some of the fruits of the gospel. In God's own time, I pray that RICHARD H. MILNER will become a blessing to the Mission, and accomplish great good among his heathen countrymen. "Paul may plant, Apollos water, but God alone can give the increase." To Himself, therefore, be all the glory.

A Visit to Tribes in the Interior.

Wednesday, 20th.—Having preached last evening at Mt. Vaughan, and spent the night there, I, according to a previous arrangement, set out at 9 o'clock this morning to penetrate a few miles into the interior, on a missionary tour. Our faithful Musu, who is still a consistent Christian, accompanied me, and served as my interpreter. I took four natives as hammock-bearers, who made up my company. Our course was a little east of north. Passing the outer part of the Colonial settlement, we soon became convinced that our path lay through a well-watered but uncultivated wilderness, for we crossed a clear cool stream, during a journey of four hours, every 15 or 20 minutes. How different an idea from this do many of our friends at home form of even this part of Africa. There are, perhaps, few portions of the world better watered than this part of Western Africa. It is true, on looking on the map one does not see many considerable rivers put down, neither are there many of sufficient magnitude to find a place on maps of large scale; but there is a multitude of rivulets, creeks, and brooks, all of which help to water the country and render it fertile. The vegetation is of very luxuriant growth, and the whole country is clothed with beautiful and everliving green. Our path lay about half the distance to the nearest native settlement, through an extensive forest of lofty trees, almost free from underwood. The atmosphere was delightfully cool and pleasant, although toward the middle of the day the sun, which was obscured by clouds when we started, shone out

brightly, and but for the protection the forest trees afforded us, we would have suffered from the heat.

Our journey was almost entirely free from incidents; we came in contact with no savage beasts, however numerous they might be at night. Indeed, the leopard is almost the only quadruped (that is feared by the natives) in this part of Africa. The celebrated boa constrictor is in the country, but seldom or never molests the natives. We occasionally were cheered by the songs of birds, but even *they* were few, and of the smaller kinds. Flowers were abundant and various—some quite fragrant.

At length, emerging from the high forest, and, in half an hour after, a low bush country, which had formerly been planted in rice, we came out into an extensive tract of open country, embracing thousands of acres. At length ascending a hill, around which our path wound, I could see a forest on the Cavalla River on the east; and hills rising several hundred feet, apparently 15 or 20 miles to the north of us; and villages within a few miles to the north and west of us. It is a beautiful rolling country. The hills and valleys were literally "standing thick with corn" (rice) in all directions, which was apparently fully ripe, for the harvest men whom we saw were indeed busy gathering the fruits of their industry.

We reached the nearest village (Baribe) by 1 o'clock, P. M., having made a journey of about 12 miles from Mt. Vaughan. We found that the settlement consisted of three or four towns, all as well, if not better built than those of the Greboes. These people belong to the *Seabo* tribe, who speak a dialect very nearly resembling that of the Greboes, as do all the tribes on their borders. There are about 1,500 or 2,000 people residing in this settlement, who have the gospel frequently preached to them by the Methodist missionaries at Cape Palmas, who have an out-station and a school at this place.

We found few people in the towns; these, however, were called together under a tree, and I preached to about 40 persons in all, who were attentive and quiet. Having dined with the head man of the town, I gave him a suitable dash, and set out in nearly a westerly direction towards some towns in the *Krebo* tribe, about six miles distant. The path, as in

the morning, was a winding one, but it lay all the way through an open, and for the most part, a cultivated country.

We arrived at Sorike, the settlement for which we started, at 5 o'clock, P. M. We found again but few people in town. We collected, however, about 40, as before, to whom I preached for nearly half an hour. Just at sunset I ascended a high hill near by, capped by a village, and had an extensive view of the farms belonging to this and the neighboring tribes. We also saw in the distance the site of the towns of a tribe (the Worebo) at war with this. Most of the palavers among these African tribes arise like those of civilized nations, from the claim which both parties maintain to certain territory between them, or in other words, "the settlement of boundary questions." This is the cause of the war just named. There has as yet been but little bloodshed, though the war has been pending about six months. The Kreboes number, it is said, 1,500 or 2,000 warriors, and the Woreboes less than 100! And yet the former are much afraid of the latter. *A Spartan band!*

Having returned to the house of the head man, where I preached, I prepared myself to partake of the hospitalities of my host, and after a light supper, myself and Musu repaired to the house appointed as our own, and I hung myself up in my hammock for the night, and he took the floor. It was in vain, however, notwithstanding my fatigue, to attempt to sleep till a late hour, as the "*Kwi-ah-iru*" determined to give us the full benefit of a discordant serenade on their grating instruments of music, and with their gruff, inharmonious voices. At length, after midnight, the noise ceased, and I got some quiet rest.

Thursday, 21st.—We arose early, made our preparations, and started nearly in a southerly direction for the Mission station at Rocktown. We called at the residence of a Methodist teacher, near the place where we left, who is also a licensed preacher. He has a small school, and preaches regularly in all the villages within a few miles of his residence. He is a colonist, and belongs to Cape Palmas.

The first part of our route home was less interesting than any part of our journey, lying as it did through a low, marshy country, covered with a rapid

growth of grass, weeds, and bushes, matted thickly together. However, during the last six of the 14 miles route, the country was cleared, and was diversified by hill and dale; here and there were clusters of palm trees, and now and then we passed farms and huts belonging to the Rocktown people. We reached the Mission station before mid-day. I hope my trip was beneficial to those whom I visited, for it was highly interesting and pleasant to myself.

Detail of Missionary Labours.

Sunday, 24th.—Services and preaching as usual in the chapel in the morning, and at the Mission-house (at Fair Haven) in the evening. Indisposition prevented my taking part in the exercises of the Sunday-school in the afternoon. The colonists and one or two native teachers, however, did their part. This is the *first* interruption of full duties on Sunday that I have experienced for many months.

25th.—Health better. Preached in two of the Fishtown villages to the small congregations to be gathered at this busy season. Attended, as usual, the weekly review of the studies of the scholars, which is held always on Monday, as it suits me better to attend on this day than at the latter end of the week.

Wednesday, 27th.—Preached as usual, (on Wednesday,) in a Rocktown village. Congregation small but attentive.

Thursday, 28th.—Lectures as usual (on Thursday evenings) at the Rocktown Mission station—the scholars, assistant teachers, and communicants, being present. Sometimes natives from the village and colonists from Cape Palmas are present, as was the case on the present occasion.

Friday, 29th.—Preached as usual (on Fridays) in one of the Middletown villages. This place is equi-distant from Rocktown and Fishtown, and is directly on my way from one to the other. The people here are apparently much improved in their manners, since the Gospel has (during two years past) been preached almost weekly in their two villages alternately. May their hearts be changed, as well as their manners improved!

Saturday, 30th.—This has been truly a solemn week at Fishtown. Seven adults have died here within the last five days—I mean among the heathen. Three were carried to the “*Island of the Dead*” to-day, and the voice of wailing has been heard day and night during these few days. One of the seven died from the effects of sassawood, which he was compelled to drink. A woman had died very suddenly, and the Sedibo charged this man with having bewitched her, and made him pass the dread ordeal, against my earnest expostulations. I used moral suasion to the utmost of my power, and here I had to stop, for I had not the physical ability to rescue him from his enraged and cruel murderers. What a curse is sin! No sassawood has been given since so many have died. The disorder, so fatal, seems in part to be the effect of eating too much new rice. May the people be led to prepare for death, seeing so many are dying around them, and in their midst!

Sunday, 31st.—Preached, as usual, to-day, in the chapel, at Fishtown. The congregation much larger than it has been for some weeks. Endeavoured to improve the providence which called so many away by death within a few days. Text—“Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.” The people were serious, and apparently impressed by the truth. But alas! they will, I fear, too soon forget it; for though willing hearers, yet by their lives they reject the truth—“bringing forth no fruit to perfection.” But the seed shall not *all* be lost—God will bless some of it to the good of precious souls for whom Christ died. Here is our comfort! we shall still “sow in hope.”

The Sunday-school was held, as usual, in the chapel. Some children, besides our boarding-scholars, present. Lectured in the evening at the Mission-house.

Sept. 1st to 6th.—Labours much the same as last week, though in different villages.

Sunday, 7th.—Preached in Fair Haven Chapel; congregation small. Afternoon administered the communion to nine persons—also catechised the Sunday-scholars. Lectured in the evening. The exercises of the day were truly refreshing, as usual. The worship of the sanctuary, and all the means of grace,

are as soul-reviving to Christians in heathen Africa as to any on earth. To God be the praise!

Monday, 8th.—Old *Dini*, long an invalid, and a recipient of the bounties of missionaries at Fishtown, died last evening. She must have seen more than four-score years. She had received much religious instruction in her humble hut. She knew the plan of salvation, and, I trust, did not die without hope in Christ. She seemed to be aware that she was near death, during several weeks before it released her. I called to see her a few days before she died, and left some food with her. As I was leaving, she remarked, “This may be the last opportunity you will have of ministering to my wants in this world.” I saw her but once after that, when in answer to my question, she said, “*I am not afraid to die.*”

Sept. 8th—13th.—Appointments and duties the same as during two previous weeks.

Sunday, 14th.—This being the time of a stated appointment at Cape Palmas, I preached twice to-day to the colonial congregation. Administered the communion, and baptized *two* infants.

EXTRACTS FROM JOURNAL OF REV. C. C. HOFFMAN.

Missionary Duties.

Cavalla, Sunday, July 6th, 1851.—Held Bible Class at 7 A. M. Preached in town. Administered the Communion; after which, examined the children, and lectured on the Catechism.

Tuesday, 8th.—Preached at Oredade. As I was entering the town, I met two of the Bebo tribe, Bush people, whom I invited to return and hear God's word, which they did, and were attentive listeners.

Wednesday, 9th.—Preached at Queens-town. Only two persons and a few children present. The town almost deserted. The mason is going on rapidly with the foundation-walls of the Church of the Epiphany. I have about twelve

native boys daily engaged bringing the rocks from Do Do Lu. They bring them on their heads. The distance is about half a mile.

Friday, 11th.—Preached at Nyaroth this afternoon. The little chapel was full. Among the number was a dismissed scholar, a youth of eighteen or twenty; he joined in the service. Had a message this evening from Mount Vaughan, that the young people, members of the High School, &c., were more than usually interested in the subject of religion, and that a very serious and thoughtful state of mind was prevalent among them.

Religious interest.

Monday, 14th.—Left this afternoon for Mount Vaughan, where I preached in the evening. Was pleased to find an unusual interest in religion. The only two youths who have not made a profession of Christianity at the High School, were seriously considering the subject. The daughter of Mrs. Thompson is among the number seriously impressed, and has expressed a desire to connect herself with the Church.

Arrival of a Man-of-War.

Tuesday, 15th.—I had the pleasure of meeting Captain Barron, and other officers of the United States ship John Adams, which had arrived the day before. Besides the pleasure of meeting these American gentlemen, they brought us a number of packages and letters from our friends at home. Preached in the evening to quite a crowded congregation.

Wednesday, 16th.—Was occupied with business at the store, and, as usual, had many applications for charity. Was visited by a native youth, by the name of Packard Wilson, a former pupil of Mr. Wilson, of the Gaboon. As he spoke English very well, I took him to the native town, when I went to preach, to interpret for me.

Thursday, 17th.—Lecture evening. Have commenced a course on the Life of Christ. Visited by a native woman and two men from the interior. Had some

conversation with them on the object of our living in this country.

Friday, 18th.—Have been greatly troubled to get wood to burn our shells for lime. This afternoon took a long ride to the swamps, to see if it was practicable to cut a road for an ox team. I found it would be out of the question to attempt it in that direction; so thick and tangled were the bushes, that a man had to go before with a cutlass to open a way. Had a visit from more Bush people, who, learning about our schools, promised to send me some of their children to instruct.

Saturday, 19th.—Made my visit to the town this afternoon, and had conversations with the people; among others visited, was the High Priest or Bodior of the town. I observed in front of his house a new Gregree, composed of about a dozen small pieces of wood, tied together at the top, and placed on the ground in the form of a cone. Within the enclosure made by the sticks, was a stone or piece of wood covered with ashes. The design of this Gregree was to free their town from sickness. I took occasion to tell him of his folly and sin.

Monday, 21st.—The schools here reopened to-day. Preached at Do Do Lu from the text, "This man receiveth sinners." In conversation afterwards, a man said he and others prayed nightly to God.

As we have two or three carpenters here engaged on our buildings, and also a mason, I have placed one of our older boys with each of them, to learn their respective trades. The youth with the mason is so apt to learn, that with nothing more than his own observation, he has been able to build for me a good stone wall, at the entrance to our spring, which, preventing the wash from the hill entering the well, will, I hope, secure us clear water during the heavy rains.

Mission Schools.

Tuesday, 22d.—Received a new boy to-day for our school, and called him John Russel Paddock; he is about eight years old, and interesting in appearance. This week finds me again occupied with school duties. From nine to ten I am engaged hearing the teachers; from a quarter to half-past twelve, I am oc-

cupied with G. Gibson, reciting in Greek and Latin, and two evenings in the week I hear him in Church History. He pursues other studies with one of the ladies.

Sunday, 27th.—On my return from preaching in town, found the captain of an English vessel had come ashore, and was at the house. He spent the day with us, and the night also, for the surf did not allow him to board his vessel.

Thursday, 31st.—Very busy making up mission accounts, anticipating an opportunity to America. Lectured in the school-house this evening. A native stood outside the door, we were so crowded. We long for the new Church to accommodate the people.

An Alarm.

Aug. 1st, 1851.—We were all aroused this morning about half-past four o'clock, at first by a murmur in the girls' school-house, and then loud shrieks and cries. The boys were aroused from their slumbers, and rushed to the spot; the villagers gathered, one with a gun, another with a cutlass: all our household were up in all haste, thinking either that a fire had broken out, or that a boa constrictor had seized one of the children, or that something alike dreadful had taken place. Throwing on my clothes in great haste, and taking a lantern in my hand, I hurried to the scene of confusion. "What, what's the matter?" I quickly and anxiously inquired. "A *witch*, a *witch*," was the reply. Surprised and mortified that the scholars should have made such an uproar without cause, I felt somewhat, as one of the ladies had expressed herself, that the child who had seen the witch should have a whipping. But we found the next morning that the alarm was *not without cause*. The night previous to our alarm, one of our villagers had found the pots in his kitchen strangely arranged, and a portion of food placed in each of them, over night. This was looked upon as an attempt at witchcraft, or perhaps of poisoning. The young men in the village determined to watch in turn the next night; and at an early hour in the morning, discovered a man on the premises in the neighbourhood of the house. The alarm was at once given, and the person endeavouring to escape, thought to find an asylum in the lower room of the school-

house. Violently pushing the door, it struck against a little girl. The alarm was given, and at the name of *witch*, the whole house was filled with confusion. The man escaped that night; but being suspected, the next day he confessed that he was the person. The natives took him to give him sassa-wood, but one of the head men begged for him, and they let him go. He now denies that he was the person. His confessing it before, is really no proof that he was guilty; for when such a charge is denied, according to national belief, it is no proof of guilt. A true witch always denies that he is such. The man is a very respectable one, I always thought, and has a son in our school, and another son a member of the Saturday gentlemen's native class. The son in school denies with indignation the charge against his father. The alleged motive for the deed is jealousy between the two families. Of this state of jealous feeling there can be no doubt.

Cavalla, Saturday, August 2, 1851.—Made my visit to the large town this afternoon. I pushed open a door to one of the houses, and saw a man stretched on the floor of the hut; a small cord was round his loins, to which a cloth was attached. He was talking in so strange a manner, that I perceived he was deranged; he was blind also. His father sat on a chest beside him. The youth had been taken ill the night before, and his derangement was, I think, only temporary.

Monday, 4th.—Rode to Oradade after my morning school duties were over, and found that all the men in the town had turned out to cut a road for me round their town. This was done for the consideration of the sum of about \$5, paid in goods. From there I rode to the Grahway Meadow, to see the road which had just been completed to the Swamp. It will join the road the men are making round Oradade, and terminate on our premises. I shall have to throw a bridge, however, over a small stream. These are secular matters, and take up much time, but necessary to be done; and unless we attend to them ourselves, they will most likely be unaccomplished.

In the afternoon went to Quiastown to preach. There was but *one man* to be found. He came with six little children, and to this congregation I preached with much pleasure.

Wednesday, 6th.—Started at 3, p. m., on the donkey, for Dima Lu, on the Cavalla River. It was the first time for some weeks that I had been there. Had a house full of people to hear God's word. They seemed interested; all, without exception, shook hands with me when I finished preaching.

Thursday, 7th.—Had a deputation of old men here this morning, to settle about the price of shells for the Church. We use many for lime. Lectured in the evening.

Brother Rambo arrived here this afternoon, and intends passing Sunday with us, taking my place, while I go to the Cape.

Friday, 8th.—Went this afternoon to Do Do Lu, where I preached. I learn more and more of heathen character: they are covetous, covenant breakers, and liars, and I might add the other characteristics which St. Paul names. Many of them appear different—but let temptation try them, and their true character appears. While we look for the help of God's Spirit to renew them, their evil state is only a stronger motive to labour among them.

Saturday, 9th.—Went to Cape Palmas to-day to spend Sunday, leaving Mr. Rambo in charge of this station. Preached twice to the natives on my way up.

A Death in the Mission.

Cape Palmas.—I had no sooner risen this morning, than a messenger came from Mt. Vaughan, informing me of the death of one of our high-school boys, and inviting me to perform the funeral service in the afternoon. The youth had been unwell for some time, but his death was sudden, owing, perhaps, to imprudence and exposure to the night air a few evenings previous. Had service at the Cape at half past 10, a. m., baptized an infant, and administered the Communion. When I reached Mt. Vaughan, at 3 p. m., found a large number of youths assembled at the Mission-house, the teachers' residence. Endeavoured to improve the occa-

sion, by remarks suitable to the event and the youthful congregation. I was too fatigued to have service at night, but passed most of the evening in company with the scholars, reading the Evening Lessons, and explaining portions of the Book of Common Prayer.

Friday, 15th.—Rode to Watika this afternoon: Leaving the beach and entering a bush path which led to the town, we met a number of natives with their guns and other weapons of war. They were engaged in getting the sap from the palm tree; this they do, first by cutting the tree down, and then by burning a hole at the top near the bud. The people are at war with their neighbours, and therefore armed. On entering the town, found the king seated before his house, under a tree. Telling him my object, he sent to call the people, and notwithstanding many had gone to drink palm wine, there were a number left who came to hear God's word.

Preached also at a town near by. It was dark when I reached home. Evening prayers had been conducted by Mr. Gibson.

Saturday, 16th.—This evening, examined two of the evening scholars in a little book called Bible History, (in Grebo,) and they showed that they had remembered and understood what they had read. Visiting town this afternoon, a number of little boys followed me, echoing my words to the people, when I told that Sunday was coming. It was a little annoying at first, but they did it so pleasantly, that I allowed them to follow me till they were tired.

Monday, 18th.—Solomon's words, "a man's pride bringeth him low," finds an illustration in the Koblakak people, among whom, this afternoon, I went to preach. From some slight cause they are at war with their neighbours, the Barbos, on the opposite side of the River. Too proud to seek reconciliation, they are suffering from hunger, and their trade is almost entirely broken up. I preached to a large congregation, from the Parable of the Prodigal Son. They are desirous of having a school kept in their town.

MISCELLANEOUS.

Church of England Missions.

(From the last Quarterly Publication of the Society for Propagating the Gospel.)

DIocese OF NEWCASTLE, NEW-SOUTH WALES.

EXTRACTS from a letter of the Bishop of Newcastle, dated Sydney, May 28, 1851:—

“Your letter informed me of the intention of the Society to celebrate its Third Jubilee by some special acknowledgment of God’s providential guidance and protection. Most sincerely do I agree with the Society, that its completion of one hundred and fifty years of labours in the great cause for which it was incorporated, is a fit occasion for manifesting our cordial and united sympathy in that cause.

“To-morrow, which is Ascension-day, I leave Sydney in the Mission ship for Auckland, where I shall be joined by my dear brother, the Bishop of New Zealand; and we then proceed, as the two Missionary Bishops of the Australasian Board of Missions, on our first united Missionary voyage, to visit, and survey, and, by God’s blessing, in some degree to evangelize, the many groups of islands in the Western Pacific.

“This Missionary voyage will occupy about five months, so that the 16th of June will have passed long before I return to my diocese. Be assured, however, that as soon as I return I will take immediate measures to bring before the members of the Church in my diocese the subject of the Society’s commemoration; and will call upon them, by united thanksgiving, and prayer, and alms, to testify their sense of the many benefits and blessings which they have received through the instrumentality of the Society. On the eve of my departure on a Mission of some difficulty and danger, I have labored to leave everything so arranged in my diocese, that should it please the Lord to appoint that I should not return to it, my successor might find records of all that I have done, or arranged to do,

for the advancement of the Church, and the furtherance of the Gospel. On one subject, however, he would find no record of what has really and truly existed,—namely, my feeling of veneration and gratitude towards the Society, for the great benefits which it has conferred upon this Colony.

“My long silence, my long neglect in communicating with you, has often given rise to feelings of regret, and I would desire to-night to wipe away this cause of self-reproach, as far as the time at my disposal will permit.

“Many times during the three years which have elapsed since I arrived in my diocese, I have been on the point of writing to you; but the years which I have passed here, have been truly years of anxiety and toil; and my time and thoughts have been almost incessantly occupied with the business and duty of the hour. You know accurately, perhaps, the extent of my diocese is eight hundred miles of coast from north to south, and is seven hundred miles, stretching inland from east to west; but of its ruinous depression and religious destitution you can have formed no adequate idea. The state of universal bankruptcy; the heavy debt hanging over every finished Church; the number of Churches just begun, and then, in anger or despair, left as monuments of past folly; the vast districts of my diocese left without the ministrations of the Church, or the sound of the Gospel; and the confirmed habit in the members of our Church of depending for everything they want on the Government or the Bishop, after the Government fund had been long appropriated and exhausted, and the resources of the Bishop had almost entirely failed:—these things were, indeed, sufficient to fill the most resolute mind with anxiety and alarm.

“My first work was to find out the extent of existing evils, and probe them to the bottom. For this purpose, I have visited every part of my extensive diocese, journeyed and preached where no minis-

ter of the Gospel has ever been heard or seen before : and my visitation rides on horse-back have been very frequently two, three, and five hundred miles ; once one thousand, at another time one thousand two hundred, and last year, one ride to the extent of one thousand five hundred miles with the same horses.

“ Having thus gained an accurate knowledge of the existing evils, and the most pressing wants, I began to act on the principle which, both as Presbyter and Bishop, I have ever laid down for my guidance in my ministerial duties—the aiming at real, and sound, and lasting, though distant good, however unnoticed my labours might be.

“ Thus in three years I have, by encouragement and assistance, freed every Church from debt ; feelings of disappointment and anger have been turned into delight and gratitude, by the completion of works which had been given up in despair ; and above all, throughout the whole peopled portion of my diocese, extending about five hundred miles in length, and from two to three hundred miles in breadth, the Gospel is now preached, and the sacraments administered, by the clergymen whom I have appointed.

“ In three years, fifteen have been appointed to their several districts ; and of these fifteen, eleven have been prepared and ordained by me, and four have come from England, having been educated at our English Universities, and ordained to English cures. Upon the training of the eleven whom I have ordained, I bestowed the greatest pains, and have continued my influence and guidance by constant communication and correspondence, up to the present time : and the happy result has been, that we are all working together with one heart, and mind, and spirit.

“ By looking at my statement of accounts you will see, that after this year, the only annual grant or certain assistance which I shall derive from England, is the annual grant of the Society, to the amount of three hundred pounds for Missions beyond the boundaries. Let me contrast with this aid the responsibility which I have been willing to incur, in reliance on the scriptural statement, that they who preach the Gospel, should (and in some way or other will be enabled to) live of the Gospel. Whenever I appoint a clergyman to a district which has not a govern-

ment stipend, I appeal to the members of the Church in that district, and lay before them the necessity of contributing to the support of their minister : and I further appeal to the members of our Church in all the old-settled districts, which have a minister's stipend provided for them from Government funds, laying before them the Christian duty of bearing one another's burdens ; and urging the claim not only of charity, but of justice, which should induce them to assist in the support of clergymen in the destitute districts. Again and again have I made these appeals, and they are now beginning to meet with some response ; but in the meantime I am obliged to guarantee to the clergyman the small income upon which he is to live.

“ To meet the large responsibility thus incurred to the amount of one thousand four hundred and thirty pounds per ann., I have, after this year, only the three hundred pound grant of the Society to depend upon, besides what I can spare from my own income : and I can assure you that the extent of this responsibility sometimes weighs heavily upon me. Still I am rousing by degrees throughout my diocese a strong feeling of brotherhood among the members of our Church, and in many of the old-settled districts the half of the offertory collection is cheerfully appropriated to the support of clergymen in the destitute districts.

“ May I not, however, confidently hope that the Society will be willing to render me increased aid, after the close of this year ? There is none of the Australasian dioceses so extensive as mine, none so depressed by poverty and debt. May I not then expect that the present annual grant of three hundred pounds, the only aid which I receive from the Society, will be generously and cheerfully increased ? It is my anxious desire to persuade the members of our Church to supply their own spiritual wants, because I am convinced, that it is more blessed to give than to receive ;—but if the Church in my diocese is to retain its present footing ; and much more, if it is to advance and extend itself, as I sincerely hope it will, for a time more assistance must be afforded to it.

“ From my letter, which is printed in the report of the *Newcastle Church Society*, you will learn, that I hope during my Missionary voyage to draw up some short notes or journal of my journeys and la-

hours since the beginning of my Episcopate. If I am able to effect this purpose, I will send the manuscript to you, that you may make what use you like of it. And I believe you may expect from the Bishop of New Zealand some valuable observations on Missions generally; and perhaps a narrative of events in this particular voyage."

Ceylon.

The following letter is selected as one, out of many instances, to show the demands which are continually made upon the Society's resources, and the urgent need of a permanent increase of the Society's income:—

Extract of a letter from the Bishop of Colombo, dated Pooneryn, near Jaffna, August 20, 1851:

"My late visit to Manaar, an insulated station in my diocese, the only approach to which is by wading a shallow channel of the sea, of about four miles width, separating it from the mainland, illustrates not inaptly, and enforces importunately, the appeal conveyed in my last letter for an increase of missionary aid in behalf of the neglected members of our Church, long settled there.

"Soon after my arrival on Saturday afternoon, notice was issued for divine service, when I addressed a full assemblage in their little Church on the subject of confirmation, preparatory to the administration of the holy rite on the following day. This was done both in English and Portuguese at the early service on Sunday, and at 11 o'clock the Holy Communion was administered to more than fifty, principally in the English language, and yet this station, with so large a number of communicants, (almost all the adult members of our Church resident in the Island,) is only visited twice a year by the Rev. J. C. Arndt, from Jaffna; nor am I able to make any arrangement to bring the blessing of the Church's ministrations more frequently within their reach. The result is, as they feelingly represented to me in a body on the following day, that their children die unbaptized, their dead are buried without the solemn ordinances which they crave, and some are tempted to join a less pure faith, the emissaries of which are ever at hand to beguile unstable souls. I preached to them also in the afternoon, and again on Monday morning, at an early service, before my departure, soon after which they all assembled at

my quarters to bid me God speed on my northward journey, and to importune me to do all in my power, both with government and your committee, to obtain for them a resident pastor, offering themselves to contribute towards his maintenance to the full extent of their humble means. I have no doubt that were your committee to increase your annual grant to this diocese from 800*l.* to 1,000*l.* for missionary work in its several neglected out-stations, I might supply its most pressing need, with the aid which might be raised in each district for its own service, joined with that which in all probability the Colonial Government would extend to those who are earnest in making an effort to help themselves."

The Missionary Field of India.

[From the last Quar. Pub. Ch. Miss. Soc.]

India is "a good field by great waters." In thinly-peopled lands, as North West America and British Guiana, the missionary must journey far to find a little band amongst whom to sow the seed. Some countries there are where the population is large, but indisposed to listen, and the opportunities of doing good are but few, as amongst the Mahomedans of Turkey and Persia, &c., and the upper classes of the Chinese, to whom little access has as yet been had. But India is the reverse of this. It is thickly peopled: over the face of it are scattered great cities, containing tens of thousands and hundreds of thousands of inhabitants. The country districts are full of villages, where the landed proprietors, or zemindars, and the ryots, or peasants, dwell. From village to village, and into the midst of the great towns, the missionary may go, none making him afraid. No injury will be offered him—nay, more, he will be gladly received, and the people will crowd about him wherever he goes, to hear him. In proof of this, we shall give some extracts from the journals of our missionary, the Rev. J. J. Weitbrecht, who has been on some very extensive tours in the district of Burdwan, about seventy-three miles northwest of Calcutta.

"Dec. 18, 1850.—After breakfast we went to Shekari, a very considerable village. Before our tent arrived, we sat down under a banian tree, and the villagers came out to see us. I said, 'We are come to you to preach the glad tidings of a Saviour.' One man replied,

'You are an incarnation of holiness—wonderful people in arts and knowledge.' I said, 'Do you know why God has so highly favoured the English? It is because they worship and honour the true God, while those who bow down to idols are ignorant and poor. This is the reason why we preach the Gospel to you, that you may share the same blessings with us.' They all replied, 'We believe it: it is quite true.' I now read the parable of the invitation into the vineyard. 'God has given you a great work to do: you have been standing idle a long time: come and seek the true God, and think more seriously of your salvation.'

"Dec. 19.—Our little camp presented a beautiful scene last night—the full moon shining in all the brightness of an eastern sky; the tent on the slope of a large tank; at the foot of the banian tree the servant stirring the fire, and the kettle boiling for tea; the palanquin bearers grouped together under another tree, cooking their food; and, till a late hour, young Hindus coming for books.

"This morning we proceeded into the village in two parties. My text was, 'My sheep hear my voice.' I spoke of the love of Jesus to sinners—dying for them, gathering the lost ones into His fold. The hearers acknowledged one thing, viz.: that they were erring sheep. I entreated them to come to the Good Shepherd. In a village like this it would be worth while to stay two weeks instead of two days; but how many hundreds like it are in this and the neighbouring districts!

"In the afternoon we went southward to Jubli, and entered a large, half-dilapidated building, where a dozen boys were writing their spelling-lessons upon palm leaves. Some intelligent lads entered, one of whom spoke English. I asked him if he should like to read an English book. 'O yes!' he said. I gave him a New Testament, and he promised to read it daily. We now preached in the open street. I spoke on the parable of the barren fig tree, showing that a similar relationship existed between God and man as between the gardener and the plant he rears. 'God desires fruit from us, and if He gets none—no love, no obedience, no faith—He is displeased.' 'If I commit any sin,' said a man, 'what has that to do with God? is it any harm to Him?' 'Certainly,' was the reply: 'sin is an offence against God and His

laws. If a tree bears no fruit, or a very bad, good-for-nothing sort, will not the gardener cut it down?' Hearing this, a new light seemed to spring up in the man's mind: and he walked away thoughtful.

"Dec. 20, 1850.—A dense fog did not disperse this morning till eleven o'clock. People would not come out of their houses, so I went to them; and entering a court-yard, I found some fifteen men cowering together, and speculating when the sun would come out. In speaking of the Bible, one man said, 'I have two gospels which are a curiosity. I read them as a school-boy twenty-seven years ago.' I said, 'I should like to see them.' Away he went, and soon came with a little parcel. He carefully unwrapped a dirty old cloth, and out came the Gospels of Luke and John, bound in leather, in a tolerably good state of preservation. The man assured me he read in them frequently, and, as a proof, repeated several passages. It was one of the earliest versions. I gave a description to the people of true conversion, and the effects it produces upon man's heart and life. There is a nice disposition in this place: the people are friendly and polite. 'Pray come soon again,' was the general request: 'if you do, we shall learn to understand better, and be converted.'

"Jan. 9, 1851.—This morning we proceeded off the road to Kyti, a large place, yet there is not even a cart-road to it, otherwise we should have taken our tent thither. A village of about 7,000 inhabitants, without access by a bullock-cart! Even our bearers found it difficult to proceed with a palanquin. We sat down before the Cutcherry of the Monisiff. The writers soon came around us, inquiring the cause of our visit. Under a truly gigantic banian tree—a monarch of its kind, whose branches were stretching off in an almost horizontal direction seventy or eighty feet—my companion, the Rev. A. F. Lacroix, addressed some people. How I wished that we could have pitched our tent here! It was noon, when the villagers take their first meal, and few came out; but gradually the number increased.

"I went off with Nodrachund, Catechist, to another quarter. There was a large image of Kali. 'Do you believe it possessed of divine power?' 'Yes.' 'Can it talk?' 'No.' 'Does the goddess sometimes lift up her hands to bestow a

bleasing?' 'Yes; but not to all: only to those who are worthy.' 'Have you really seen her so doing? tell the truth.' Upon this they smiled. I continued, 'As you seem to know very little of the true religion, let me tell you something about it. The Catechist read the parable of the Prodigal Son, and I explained. 'You are represented here: you have truly left your Father's house, and become unhappy. You have abused God's gifts, and are now feeding upon husks; for what else is idolatry? There is a famine in the land—a famine of the bread and water of life. What is to be done? Go, and return to your Father: there is joy in heaven over a sinner that repenteth. See how that father embraced and kissed his returning son!' 'Besh kotha!' cried one, who had listened with intense attention—'an excellent word!' This blessed parable is the thing which takes with the Hindus: it should be preached in every village."

Truly God has given us in abundance the seed, and opened out before us the fields in which it is to be sown. If we sow, we shall be sure to reap a rich and abundant harvest. The seed may disappear, like the rice grain when the waters cover it, and may seem to be lost; but in due time the 'divine promise shall not fail to be fulfilled—"Cast thy bread upon the waters: for thou shalt find it after many days." Instances of conversion are increasing throughout India, and afford to our missionaries the blessed assurance that their labor is not in vain in the Lord. One case in particular has caused a great sensation among the natives. Gyandronath Tagore is the son of one of the most wealthy and intelligent native gentlemen in Calcutta. Ten years ago he had been led to inquire after religious truth, and without having had intercourse with any missionary, became convinced of the truth of Christianity. For five years he has been a Christian, but secretly, for fear of his countrymen. His wife, who was also a believer, often pressed him to confess Christ openly, but he could not prevail on himself to sacrifice his worldly prospects, for he was the heir to great possessions. At length his wife was attacked by sudden illness, and died, after a few days, comforted and cheered in her last struggles by faith in Him who says, "I am the resurrection and the life." From that moment his

indecision was at an end, and his baptism took place on the 10th of June. He promises to be extensively useful amongst his countrymen, and is now delivering lectures on the truths of Christianity, at his own house, to such of them as wish to attend. No doubt many, like him, are afraid to acknowledge their convictions of the truth of Christianity: nor is this surprising, when we remember all that converts from Hinduism have to undergo.

The fields are white to the harvest, but the labourers are few. Let us pray God to raise up many able and devoted missionaries. The prayer of faith shall not remain unanswered.

Results of Missionary Labour in India.

Happening to take up a few days ago the travels of a very adventurous German lady, Madame Ida Pfeiffer, our attention was arrested by several pages containing very disparaging remarks on the subject of Missions and Missionaries in the East. Among other points, she would lead her readers to suppose that scarcely any good had been effected by Missionaries in India. How much reliance is to be placed upon her opinions, may be gathered from the annexed extract, taken from a secular Review, and which we copy from an exchange paper.—Ed. Sr. M.

In the *Calcutta Review* is a synopsis of the present position of the Missionary work in India and the island of Ceylon, at once so gratifying and encouraging, that we gather the following statements. These results are certainly far beyond what we ever suspected them to have been, and ought to give heart to those now labouring for the regeneration of India.

"At the close of 1850, fifty years after the modern English and American Societies had begun their labours in Hindustan, and thirty years since they have been carried on in full efficiency, the stations, at which the Gospel is preached in India and Ceylon, are 206 in number; and engage the services of 403 Missionaries, belonging to 22 Missionary societies. Of these Missionaries, 22 are ordained natives. Assisted by 551 native preachers, they proclaim the word of God in the bazaars and markets, not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made

a considerable impression, even upon the unconverted population. They have founded 309 native churches, containing 17,356 members or communicants, of whom 5,000 were admitted on the evidence of their being converted. These Church members form the nucleus of a native Christian community, comprising 103,000 individuals, who regularly enjoy the blessings of Bible instruction, both for young and old.

"The efforts of Missionaries in the cause of education are now directed to 1,345 day-schools, in which 83,700 boys are instructed through the medium of their own vernacular language; to 73 boarding schools, containing 1,992 boys, chiefly Christians, who reside upon the Missionaries' premises, and are trained up under their eye; and to 128 day-schools, with 14,000 boys and students, receiving a sound scriptural education, through the medium of the English language. Their efforts in female education embrace 354 day-schools, 11,500 girls; and 91 boarding-schools, with 2,450 girls, taught almost exclusively in the vernacular languages.

"The Bible has been wholly translated into ten languages, and the New Testament into five others, not reckoning the Serampore versions. In these ten languages, a considerable Christian literature has been produced, and also from twenty to fifty tracts, suitable for distribution among the Hindoo and Mussulman population. Missionaries have also established and now maintain 25 printing establishments. While preaching the Gospel regularly in these numerous tongues of India, Missionaries maintain English services in 59 chapels. The total cost of his vast Missionary agency during the past year, amounted to £187,000; of which £33,500 were contributed in INDIA, not by the native community, but by Europeans."

Surely these results give the strongest encouragement to believe that the day of India's reformation is at hand.—*N. Y. Obs.*

Missionary Responsibilities of Pastors.

(From Report of the American Board.)

Dr. Pomroy read a Special Report, prepared at the request of the Prudential Committee, on "the missionary responsibilities of pastors," from which we take the following:

"The regions of heathenism have

been in some degree explored. For more than forty years, a portion of the Christian Church have been trying to arouse their fellows to effort, and not without some success. They have called for reapers to thrust in the sickle; for the grand developments of Divine Providence, which are startling the nations, have made them feel that the fulness of time is at hand.

"But where are the men? where are the means? They have been called for loudly, urgently; but they do not come.

"To whom should the committee address themselves, in this emergency, if not to the pastors of the Churches? They would speak to their fathers and brethren, not in the tone of authority, but simply in the way of suggestion and entreaty.

"It is known to you, brethren and fathers, that three things are requisite to a successful prosecution of the Missionary work. 1. *Missionaries*, male and female. The living teacher must go. 2. *Means* adequate to their support, and for establishing schools, publishing books, erecting houses of worship, and doing such other things as are essential to efficient operations. 3. *Prayer*, constant, fervent, effectual, not only by the labourers themselves, but also by the Ministers and Churches at home. Without this there is no reason to expect that the enterprise will go forward: Missionaries, pecuniary contributions, prayers,—neither of these can be dispensed with.

"To secure these indispensable agencies, three other things are necessary; to wit: A general diffusion of Missionary intelligence, appropriate preaching and appeals from the pulpit, and systematic arrangements for gathering the contributions of the people. These three things being secured, experience makes it certain that the desired results will come. Otherwise they will not come.

"How then shall the diffusion of intelligence, the appropriate preaching, and the systematic arrangements, be provided for? Who must, from the nature of the case, be viewed as responsible for them? Who, if not *the pastors of the Churches*? It is just at this point that we gain a clear and comprehensive view of what may be termed by the *Missionary responsibilities of the pastor*.

"For, in the FIRST place, who can be relied upon to gather and GIVE THE RE-

QUISITE INFORMATION, if not the man whom the people have chosen to be teacher and guide in all things pertaining to religion? The priest's lips should keep knowledge. Individuals in the Church may be well informed in regard to the state of the world and the progress of the Missionary work; and the pastor may, and doubtless will, avail himself of their aid; but, after all, the chief responsibility must rest on him. They are not in circumstances to do what he can. In most cases, he can, with a little effort, furnish himself with such maps and books as will enable him to bring distinctly before his people the condition of all unevangelized nations.

"Now this is a work which no man can do so advantageously as the pastor of the flock. Of course it will cost him some labour, some reading and thinking. But he will find his account in it, and his people too. It will open to him a rich storehouse of illustrations, historical facts and general knowledge, that will be of great service to him in his ordinary ministrations. At all events, the responsibility for the diffusion of such Missionary intelligence as is requisite to the proper development of the Missionary spirit among his people must, from the nature of the case, rest mainly on him.

"In this connection it should be said, that a general distribution of the monthly publications of the Board among his people will render the pastor very efficient and important aid in this work. Indeed, they cannot well be dispensed with.

"And then, in the SECOND place, who can PREACH SERMONS AND MAKE APPEALS to a Church and people like their own shepherd, who goes in and out among them, and calleth them all by their names? The systematic communication of intelligence, which has just been spoken of, will be a foundation for the most effective discourses and appeals. By the process of increasing his stores of information, the heart of the pastor will be moved. He will speak earnestly, eloquently, powerfully, as men always speak when their thoughts are borne on the tide of a full heart. We cannot take an interest in what we know nothing of, nor sympathize with men of whose sufferings we are ignorant. The way to the heart is through the head. Men must know before they can feel:—a philosophical,

practical truth not always duly considered. The pastor, therefore, who has fed his people with the knowledge spoken of, has taken the first step to effective appeals. And who holds the key to the heart of his people, if not the kind, true-hearted, faithful shepherd himself? Him they know; his voice they know; they follow him. It is not so with a stranger. He may be more learned, more logical, more instructive; but they are not so sure of his interest in them. His words cannot so readily reach the springs of action. * * * *

"Feeling his obligations in this respect, let him duly instruct his people touching the darkness, wretchedness and final doom of all pagan idolators, dying such, and of 'all the nations that forget God;' let him take them to the judgment, and cause them to witness the scenes that will be enacted there, 'when heaven and earth shall pass away;' and then turning back to earth, let him say to his people, who will go to India, to China, to Africa, to the wilds of America, or the islands of the sea, and tell the story of the cross? and it will be strange if some young man does not come to his study before many days, and say to him, 'Sir, I wish to go.' It will be strange if he does not soon find some of his people beginning to lay by in store, as God hath prospered them, ready to distribute to him that needeth, as set forth in the admirable tract, entitled, 'Religion and Beneficence.' It will be strange if in the family circle the heathen are not sometimes remembered. And when the monthly concert arrives, and further intelligence is to be communicated, and united prayer to be made, and the free-will offerings to be received, it will be strange if he does not find a goodly number gathered together with warm hearts and liberal hands. And that very night, perhaps, some mother in Israel, on whose heart God has laid a burden, will leave her pillow to plead for the Missionary and for the dying millions to whom he has been sent. The children in the Sabbath-school will feel the sacred impulse, and bring forth their little treasures. Many of the congregation, not professors of religion, will give liberally and cheerfully.

"Now all this is but a description of what actually exists in a considerable number of congregations in the land. It is, therefore, something feasible; and in

nearly or quite every instance, it is the result of appropriate preaching and effort on the part of the pastor. Such pastors and Churches are pillars in the temple of Missions. In the judgment of the Committee, no man but the pastor can do this work. The responsibility is chiefly his. He must preach the sermons and make the appeals. No district secretaries or agents can do the work for him. Their visits can be, at best, but 'few and far between.' It is their appropriate business, not to do the work for him, but simply to *aid* him in doing. He must himself take up the great subject, unfold it, lay it on the consciences of his people, and show them their duty, or these things will, to a great extent, be left undone. The Committee see no way in which he can shake off this responsibility. It seems inseparable from his office as a minister and pastor. While he holds the one, for aught they can see, he must consent to bear the other.

"In the THIRD place, the pastor is the man, above all others, to SEE THAT ADEQUATE AND EFFICIENT ARRANGEMENTS are made to secure the regular annual subscriptions of the people. One thing is certain—whatever amount of intelligence may be given, and whatever sermons or addresses may be delivered, if systematic arrangements for the annual subscriptions are to be made and promptly executed, the sum secured will be small compared with what it would otherwise be. For the wisdom and efficiency of these arrangements, the pastor, as a general rule, must be chiefly responsible; though he will, of course, bring to his aid the best practical wisdom to be found among his people. If, from any cause, he does not think best to attend to it, the probability is it will not be done. It is the part of a faithful shepherd to go before his flock, not behind them. Where he does not lead the way, they cannot be expected to go. Clearly a very serious responsibility rests on every shepherd.

"If, then, the question be asked, WHO SHALL FURNISH THE REQUISITE INTELLIGENCE, MAKE OR PROVIDE THE APPROPRIATE DISCOURSES AND APPEALS, AND SECURE ADEQUATE ARRANGEMENTS FOR COLLECTING THE OFFERINGS OF THE PEOPLE? the Committee have but one answer to give, and that is, '*The Pastor*'. He is the man. There is absolutely no other place where this burden, if it be

such, can be laid. It is, in fact, on his shoulder, by virtue of his office and position; and the Committee must be allowed to think he will not refuse to bear it.

"If every minister of the Gospel, having charge of a congregation co-operating with the Board, should address himself to the discharge of his duty in the particulars just named, the Committee can have no doubt that, in a very short time, candidates for the Missionary work would be seen coming from almost every quarter, in numbers equal to any emergency. Funds would be poured into the treasury adequate to the work in hand. To adopt the beautiful illustration of the Welshman, the drops would mingle into rivulets, the rivulets would become streams, and the streams swell to rivers, rolling on to the ocean, bearing your messengers in swift ships to every kindred and people under heaven. Prayer, constant, fervent, effectual, would soon go up to heaven with vastly augmented power, and bring down blessings in abundance, and pour new life into every department for the world's salvation.

"Pastors who thus labour for the heathen, are doing apostolic work, just as Paul did in all the churches under his care. He has left on record, for our instruction and admonition, a very graphic description of the abominations of paganism, powerful appeals to Christians to push on their conquests, and laid down certain fundamental principles to guide them in their benevolent appropriations. And this is just the kind of labour which every minister of Christ should undertake. Should it do so, he will find some important ADVANTAGES resulting from his efforts, which it may not be amiss to notice.

"It will promote harmony among his people, by keeping steadily before them a great object of common interest to enlist their feelings and energies. It will cultivate habits of Christian beneficence, by enlarging the sphere of their affections, and teaching them to live not unto themselves but unto Christ; to shine like the sun, not for their own good, but that of others. It will stir up to more earnestness and prayer, by increasing the subjects, and impressing more deeply the necessity of prayer. It will promote habits of industry, frugality, self-denial, for the sake of the Gospel, and tend strongly to increase their faith, and hope,

and charity, their love to God and man, and their desire for the salvation of a lost world. In a word, it will make both ministers and people more like Christ, who pleased not himself, but went about doing good.

“Every pastor knows how often the piety of members of his flock is stunted, dwarfed, and sometimes almost annihilated, by the seeming want of some kind

of labour that shall have a distinct and palpable bearing upon the interests of the kingdom of God on earth. This evil ought not to exist, and need not, in a world where six hundred millions of immortal beings are thronging the gates of eternity, without the knowledge of the Son of God. Well-directed efforts in *their behalf* will, at least, diminish it.”

I n t e l l i g e n c e .

CHINA.—From the Mission at Shanghai advices have been received to 19th November. Bishop Boone was in tolerable health, and looking forward with great gladness of heart to the arrival of the Missionaries who sailed in August. The building for the female school was going forward rapidly, and a portion of it was probably occupied in December.

THE GREEK MISSION.—The Rev. Mr. Odenheimer, of Philadelphia, in the course of his travels in Europe last year, visited Athens. The following interesting and valuable testimony to the usefulness of the Mission there, is from a private letter published in the Banner of the Cross :

“Our first visit was to Rev. Mr. Hill, who received us with such a hearty and truly fraternal welcome, that we felt at once at home. Mrs. Hill soon made her appearance, and joined her excellent husband in words and deeds of friendly kindness, which made our day at Athens the happiest since we said farewell to home. Mr. Hill said they had been talking of our visit, of which they had seen a notice only a few days before. He wished us to spend some time with him, but finding us compelled to leave the same afternoon, he at once contrived how we might view the chief attractions of Athens without any unnecessary delay, he himself determining, notwithstanding our protest, to be our “cicerone.” But in the first place we desired to see the schools, which for so many years have been blessing Greece and other parts of the Levant with the richest spiritual and intellectual benefits. Mrs. Hill, the soul and heart of the schools, accompanied us, and passing through a door leading from their private residence to the school-house which adjoins, we found ourselves greeted with the pleasant sound of children’s voices. We went into all the rooms,

and such perfect order, such manifest tokens of right cheerful pupilage, I never met with except in schools conducted on the same system, and with the same gentle womanly spirit to control them. In one room the little ones were learning their Greek alphabet ; in the next, they were learning English and Greek. The exercises, which a very intelligent female teacher put them through, were admirably recited ; and in still another room there were evident indications of a really understanding perception of the English as well as the Greek language. At my request, the girls in this room recited the creed in Greek ; they sung portions of the Greek service ; and concluded with singing in English, “Rock of ages cleft for me.” Throughout the devotional part of these exercises the greatest reverence was manifested ; the children seemed to realize that it was more than a mere exhibition of their knowledge in which they were engaged ; and indeed, in all the classes there was a degree of decorum which served to exalt the already high estimation I had formed of Mr. and Mrs. Hill’s judicious and praiseworthy system of operations. When one remembers that for twenty years these laborious Missionaries have devoted themselves to their noble work of elevating and purifying the souls and minds of those over whom they were permitted to have influence, who can declare the amount of good which they have been God’s instruments in working for Greece and in the Greek Church ! I make use of the term ‘Greece’ to indicate my opinion that Mr. and Mrs. Hill’s work has already produced a great effect upon the *popular*, as well as ecclesiastical mind : and that not for eternity only have their labours availed, but at this moment a fountain of elevated intellectual as well as religious knowledge has been opened in the very

midst of this community. Another generation, the children of *these* children whom I saw, will witness to the truth that Mr. and Mrs. Hill have given the *State* cause to return thanks for their admirable system of instruction."

The assurance given us from time to time, of the continued usefulness of this, our oldest Mission, should revive the interest in it which may have been lessened, as its novelty wore away, and keep in the affections and devotions of the Church a warm and grateful remembrance of those who, under God, have accomplished this great work of Christian benevolence, one of the greatest of modern times.—*South. Church.*

FOREIGN ACKNOWLEDGMENTS.—Contributors to the Foreign Treasury are requested to look for the acknowledgment of their offerings, in the monthly publication of the 'Treasurer in the Spirit of Missions, which is the only official organ of the Committee. The Secretaries have for some time been in the habit of furnishing to some of the Church papers a weekly statement of receipts; but these have become so voluminous as to prove burdensome to the papers, unless a great abbreviation be resorted to. This, however, is not always acceptable to contributors, while frequent inaccuracies are unavoidable.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from the 15th January to the 15th February, 1852:

VERMONT.

<i>Brattleboro</i> —Grandchildren of Mrs. Mary Taylor.....	3 00	
<i>East Poulinsey</i> —St. John's....	8 22	
<i>Fairfield</i> —Trinity.....	1 25	
<i>Hydeville</i> —St. James's.....	9 61	
<i>St. Alban's</i> —Union.....	10 00	32 08

MAINE.

<i>Gardiner</i> —Christ, Chi.....	25 00	
<i>Portland</i> —St. Stephen's, Chi... 25 00		
<i>Saco</i> —Trinity, by Rev. J. P. H. 5 00		55 00

MASSACHUSETTS.

<i>Andover</i> —Christ.....	37 82	
<i>Boston</i> —Christ.....	10 00	
<i>Northampton</i> —St. John's.....	5 00	52 82

RHODE ISLAND.

<i>Bristol</i> —M. and L., Af., \$1; Chi., \$1.....	2 00	
St. Michael's, Chi.....	21 00	
<i>Newport</i> —Zion, S. S., Af.....	10 00	
* <i>Pawtucket</i> —St. Paul's. See note.		
<i>Providence</i> —St. John's. Epiphany coll. (of which \$50 for Mrs. Hill, of the Greek Mission, special approp.) \$161; S. S., Christmas offering morning school, \$9 26; colored do., \$2 76.—\$12 02.....	173 02	

<i>Wickford</i> —St. Paul's. Epiphany coll., of which \$5 for Rev. Mr. Rambo's S. S. 33 00	239 02
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CONNECTICUT.

<i>Bradford</i> —Trinity, \$10; Chi., \$5.....	15 00
<i>Bristol</i> —Trinity.....	10 00
<i>Bridgeport</i> —Christ, Chi., \$7 50; Af., \$8 50.....	16 00
<i>Brookfield</i> —St. Paul's.....	5 00
<i>Essex</i> —St. John's.....	5 00
<i>Hartford</i> —St. John's, Epip. Coll, Af.....	95 00
<i>Litchfield</i> —St. Michael's.....	7 31
<i>Newtown</i> —Trinity, $\frac{1}{2}$, \$8 28; a few friends, \$11 43; Epip. Dona. from three Com., Af., \$11; Chi., 11; Gen., \$10.....	51 71
<i>New-Haven</i> —Trinity... 42 00	
St. Paul's, a mem., Chi.... 3 00	
<i>New-Milford</i> —St. John's, \$7; a lady, \$5.....	12 00
<i>Plymouth</i> —St. Peter's.....	13 50
<i>Pomfret</i> —Christ.....	10 00
<i>Waterbury</i> —St. John's, for Mission buildings, Af., \$50; Gen., \$250.....	300 00
<i>Watertown</i> —Christ.....	11 00
<i>Westport</i> —Christ.....	15 00
<i>Westville</i> —St. James's.....	8 50
<i>Windsor</i> —St. James's.....	4 00
	624

WESTERN NEW-YORK.

<i>Lockport</i> —Grace, members of.. 5 00	
<i>Rome</i> —Zion.....	5 85

* *Pawtucket*, St. Paul's, \$30, Ed. Eliza Taft, Af., erroneously credited in February No. Sp. of Missions to St. Peter's.

<i>ochester</i> —Grace, members of	50	00
St. Luke's, \$100; S. S.,		
Christmas off'g, \$10 69.	110	69
Trinity	66	00
<i>Utica</i> —Grace	10	00
Trinity, Chi.	13	11
<i>Miscellaneous</i> —Miss Hagaman,		
Fem Sch., Chi., \$1;		
Athens, \$1.	2	00 262 65

NEW-YORK.

<i>Albany</i> —Grace	7	00
<i>Brooklyn</i> —Holy Trinity, one		
quarter's salary, Miss Ten-		
ney, Chi.	100	00
Christ	127	87
Five ladies of Lad. Miss.		
Circ., by Miss Pierrepoint,		
ed. fem., Af.	25	00
<i>Cherry Valley</i> —Grace, for "Mis-		
sion to decayed Churches		
in the East,"	3	56
<i>Fishkill Landing</i> —St. Anna's,		
\$32 15; Ath., \$8 85; Chi.,		
\$2; Af., \$2; Mo. Miss.		
Soc., Af., \$5.	50	00
<i>Fort Hamilton</i> —St. John's, \$11;		
Af., \$1.	12	00
<i>Harlem</i> —St. Andrew's, S. S.,		
Aux. Miss. Soc., †	1	75
<i>Kingston</i> —St. John's	10	00
<i>Little Falls</i> —Emmanuel, Af.	7	00
<i>New-Brighton</i> , S. I.—Christ	21	79
<i>New-York</i> —St. Peter's	57	93
St. Mark's, monthly off'g,		
Af., \$13 74; Chi., \$10 27.	24	01
Holy Communion, Epiph.		
collect., Chi.	100	00
Ascension, Gen., †, \$537 26;		
Spec., \$2; Af., \$168;		
Bp. Boone's Sch., Chi,		
\$100; Chi., \$55 50; Sch.		
at Ath., \$2; Mrs. J. D.		
Fitch, ed. Anna Glover,		
Af., \$20; Juv. Miss. Soc.,		
Ann. Cont. Sch., Athens,		
\$25; do., Af., \$19 30;		
Ward Soc. Aux., Mama-		
roneck, 70c.; do. 8th S. S.		
Scholarship, Chi., \$25;		
Miss Ayres' school, 7th		
payt., Chi. Sch., \$25; G.		
T. B., balance of 8th payt.,		
Chi. Sch., \$13; additional,		
General, \$12 25.	1005	01
Trinity, †	11	00
<i>Newtown, Long Island</i> —St.		
James's, Chi., \$3 25; S.		
S., Af., \$6 93; children of		
a family, \$11 12.	26	30
<i>Ogdensburg</i> —St. John's	11	00
<i>Ravenswood, L. I.</i> —St. Thomas's	9	18
<i>Scarsdale</i> —St. James the Less	17	60
<i>Sing Sing</i> —St. Paul's	13	00
<i>Troy</i> —St. Paul's	100	00
<i>Miscellaneous</i> —M. A. S., Chi.	1	00 1742 00

PENNSYLVANIA.

<i>Churchtown</i> —Bangor Church.	15	62
<i>Harrisburg</i> —St. Stephen's, \$12;		
S. S., \$8 50; Infant S. S.,		
Af., \$14.	34	50
<i>Holmesburg</i> —Emmanuel	10	80
<i>Locke's Mills</i> —Trinity, S. S.,		
Af. and Chi.	7	00
<i>Morlattin</i> —St. Gabriel's	8	00
<i>Muncy</i> —St. James's	8	55

<i>Philadelphia</i> —St. Andrew's,		
Miss. Soc., Chi., \$200;		
Cape Palmas, \$200; two		
ladies, 2d ann. payt., Sup.		
Bp. Heber and Leighton		
scholarships, high school,		
Af., \$150; Male S. S.,		
(colored) Bullock scholar-		
ship, \$28 05; ed. J. W.		
Claxton, Af., \$20; Alethea		
Stevens, Chi, \$25; Mrs.		
Wiltberger, Chi., \$25; do.		
Africa, \$5—\$653 05. A		
member of, by Rev. R.		
Newton, Chi., \$100; Gr.,		
\$100; Fem. Orph. Asy.,		
C. P., \$100.	953	05
St. Paul's, S. S., Chi., \$75;		
F. O. A., Cape P., \$75;		
Fem. Bib. Class, ed. Ellen		
May and S. A. McCroskey,		
Af., \$40; a mem., ed. J.		
W. Thomas, Af., \$20.	210	00
Christ	70	00
Emmanuel, (Kensington),		
S. S., ed., Af., \$40; do.		
Fem. Bible class. ed., Af.,		
\$20.	60	00
Mediator, Chi., \$16; Cape		
Palmas, \$30.	46	00
Advent, members of.	2	00
"M. A. B." for Bp. Payne's		
Miss., \$10; Bp. Boone's,		
\$10.	20	00
St. David's (Manayunk)	6	00
Grace, Male S. S., Bp. Payne	50	00
Mrs. Mary A. Morse	5	00
<i>Pittsburg</i> —St. Andrew's, Miss.		
Soc., Bp. Payne	70	00
<i>Pottstown</i> —Christ	17	00
<i>Reading</i> —Christ	20	00
<i>Wilkesbarre</i> —St. Stephen's, S. S.		
\$3 82; Ep. Coll., Gr.,		
Af., Chi., \$41 18.	45	00 1658 52

DELAWARE.

<i>Christiana</i> —Christ, \$11 41;		
Athens, \$2.	13	41
<i>Wilmington</i> —St. Andrew's,		
\$30 50; S. S., \$10, Af.	40	50
Trinity	27	45
<i>Smyrna</i> —St. Peter's	9	00 90 36

NEW-JERSEY.

<i>Beverly</i> —St. Stephen's	1	50
<i>Camden</i> —St. John's	5	00
<i>Clarksboro'</i> —St. Peter's, Af.	20	00
<i>Elizabethtown</i> —St. John's	34	00
<i>Elizabethport</i> —Grace	14	50
<i>Fairview</i> —Trinity	1	00
<i>Morristown</i> —St. Peter's, Af.,		
\$7; Gen., \$14.	21	00
<i>Mount Holly</i> —St. Andrew's,		
Chi., \$5; Gen., \$20.	25	00
<i>Newark</i> —House of Prayer,	8	37
Trinity, \$8 08; S. S.,		
\$7 61; Bp. Payne, for S.		
S. books	15	69
<i>Salem</i> —St. John's	23	00 169 06

MARYLAND.

<i>Berlin, Worcester Parish</i>	3	00
<i>Baltimore</i> —Christ, S. S., Fem.,		
5th Ann. Payt. ed. fem.,		
Chi., \$25; S. S. Male, ed.,		
Chi., \$25.	50	00
St. Paul's	100	00

FOREIGN.

* College of St. James's—See note.

Frederick—St. Mark's.....	11 00	
All Saints.....	26 00	
Zion, a lady, Cavalla Ch....	5 00	
Georgetown—A lady, Chi.....	5 00	
Christ, S. S., Chi.....	50 00	
Mount Alban, D. C.—“W. C. M.”	2 50	
Rochdale.....	7 00	
Urbana—St Peter's.....	3 00	
Washington, D. C.—Trinity, Fem. Miss. Soc., Af.....	30 00	292 50

* Washington Co—St. Mark's.
See note.

VIRGINIA.

Alexandria—Christ, Gen., \$19; Chi., \$10; Af., \$16, Bp. Payne's Church, \$10.....	55 00	
Albemarle—Walker Church, Chi. St. Paul's, Af., \$2 50; Mr. S., 50c.....	10 00	3 00
Bedford—St Stephen's, \$15; Miss Emily Hutter, \$5; Rev. O. A. Kinsolving, \$5.....	25 00	
Cumberland Parish— $\frac{1}{2}$ Af., \$2 50; Mrs. Nebliit, $\frac{1}{2}$, Chi., \$2 50.....	5 00	
Fauquier Co—Mem. of a family, Cavalla Sch, Ho.....	3 75	
Fairfax Co—Theolog. Semy. of Virg., S. S., ed. W. Spar- row, Af.....	10 00	
Goochland—St. Paul's, a mem. King George Co—J. H. H. Stuart, Greece, \$1; C. H. Stuart, Af., \$1; Mrs. E. F. Tay- lor, \$5.....	7 00	
Louisa—St. John's, Chi.....	13 25	
Lynchburg—St. Paul's, \$58 44; a lady, \$10.....	68 44	
Norfolk—Christ. Af. and Chi.....	100 00	
Richmond—St. Paul's, \$136 52; Chi., \$21; Af., \$10; a mem., \$3.....	170 52	
Staunton—Mrs. H. F. Stickney, Bp. Payne's M., through Ed. of Southern Church- man.....	5 00	
Winchester—Christ, Af., \$10; Chi., \$28 01; Greece, \$15; Mrs. Williams, ed. R. Williams, Af., \$20; Lad- ies' Sew. Soc., ed. Lucy Belmain, Af., \$20.....	93 01	
Westmoreland Co., Washing- ton Parish.....	3 00	
Wheeling—St. Matthew's, Cape Palmas, Ch.....	50 00	
St. John's.....	6 00	
Miscellaneous—Mrs. Mary Finch Chi.....	3 50	
“Friend to Missions,” Mon- rovia Mission, through ed. of South'n Churchman	5 00	646 47

NORTH CAROLINA.

Asheville—Trinity, $\frac{1}{2}$	2 50	
Raligh—Christ, Af.....	15 00	
Rutherfordton—St. John's, $\frac{1}{2}$	2 50	
Wilmington—St. James's, Af., after an address by Bp. Payne.....	75 00	95 00

SOUTH CAROLINA.

Aiken—St. Thaddeus's.....	8 54	
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Beaufort—St. Helena, Af., \$322; Gen. \$90; Orp. Asy., Af., \$15; Cavalla Sch. House, \$23; a mem., Orp. Asy., C. P., \$25; a friend to Mis- sions, birth day off'g Orp. Ass., C. P., \$5; fam. mite box, do., \$1.....	481 00	
Charleston—St. Peter's, Af.....	215 00	
Month. Miss. Lec.....	3 50	
“A friend to the Mission,” Chi.....	100 00	
St. Philip's, \$82 and \$31; and members of, for ed. Mary Bowman, Af., \$20. 133 00 Calvary, Af.....	55 27	
Cheraw—St. David's.....	46 00	
Richland—Zion, Af.....	40 12	1082 43

GEORGIA.

Augusta—St. Paul's.....	23 00	
Columbus—Trinity, through Mr. Dana.....	6 00	
Macon—Christ, Gen., \$51 21; Af., \$13; ed. Af., \$20; S. S., ed. Af., \$1 25.....	85 46	
Marietta—St. James's.....	50 00	
Savannah—Christ, Greece, \$4; do., \$1; Af., \$114; S. S., ed. Chi., \$25; Gen., \$50; Orp. Asy., Af., 11.....	205 00	
St. John's, Af.....	95 00	464 46

FLORIDA.

Key West—St. Paul's.....	10 00	
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MISSISSIPPI.

Church Hill—Christ.....	25 00	
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KENTUCKY.

New-Port.—St. Paul's.....	7 50	
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TENNESSEE.

Knoxville—St. John's.....	15 00	
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ILLINOIS.

Albion—St. John's.....	5 00	
Jubilee Chapel.....	7 82	
Mendon—Zion.....	5 00	17 82

OHIO.

Akron—St. Paul's.....	3 00	
Cuyahoga Falls—St. John's.....	6 12	
Madison—St. Matthew.....	2 00	
Lyme and Wakeman—By Rev. Mr. Bronson.....	11 00	
Ohio City—St. John's.....	7 31	
Piqua—St. James's, ed. Eliz. Mitchell, Chi.....	25 00	54 43

MISSOURI.

St. Louis—St. Paul's, for Bp. Southgate's Mission, \$7 50; Gen., \$8 70; S. S., do., \$1 80.....	18 00	
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MICHIGAN.

Marshall—Trinity, Chi., \$7; Gen., \$6.....	13 00	
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WISCONSIN.

Green Bay—Zion.....	7 50	
Marquette—Trinity.....	1 24	8 74

Received Jan. 15, to Feb 15...\$7,675 88

Total received June 15, 1851, to Feb.

15, 1852.....\$22,414 82

* College of St. James and St. Mark's, Washington County. The entry in the February No. of \$50, to the credit of College of St. James, should have been \$40 to the Chapel of the College, and \$10 to St. Mark's Ch., Washington Co.

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